

The Expositor and Current Anecdotes

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A Bundle of Fall Plans

Suggested for the Fall Campaign

BY CHRISTIAN F. REISNER, AUTHOR OF "WORKABLE PLANS FOR WIDE-AWAKE CHURCHES."



CHRISTIAN F. REISNER

The membership of the church must be acquainted with each other if the atmosphere is homey and cheering. The Ladies' Aid can help bring this about. Money-making socials are necessary and useful in discovering and developing workers. But some should be free and specially designed for membership mingling. Divide the Aid into three sections with a chairman and small committee in charge of each. Arouse competition. If wise, appoint judges to decide which division gives the most effective social. Measure the unique features, the total attendance and the success in getting people to commingle. Assign each section a month. This will use up the fall. If well employed the friendly spirit will make good preparation for the January revival campaign. Stiffness and artificial dignity will melt away. Laughter is religious. Even old-fashioned "cutting up" will aid in banishing shell-shutting reserve. Fun features which command the co-operation of all should be prepared.

L. A. P., N. A. P., B. A. P. SOCIAL.

Here is one plan used as a part of such series. It originated with Rev. M. E. Ketcham, D. D., of Findlay, O. It is called the L. A. P., N. A. P., B. A. P. Social. The letters arouse curiosity and this helps attendance and opens interest. Each person on arriving receives a card marked with a letter of the alphabet. The letters are selected and in-

scribed so that when properly collected in groups they will together spell the name of some apple. Thus seven people have the letters G. E. N. T. I. A. N. Each card in this group has "7" on it to designate the fact that these particular letters belong together. When the group forms all the heads are put together to write a poem on its apple. This commands co-operation and gets all acquainted. All poems after a stated period, are collected and read. Judges select the poorest, and award N. A. P., or "no apple pie;" the next best receives a L. A. P., or "little apple pie" (very tiny); and the best is given a B. A. P., or "big apple pie" (made as large as possible). Fun rises with poem-reading and rewards which must be eaten in front of the company by the winning group. Apple pie and a glass of milk supply the refreshments for the company. An apple exhibition with ribbon awards might be added.

THE MID-WEEK SERVICE.

When it is made practical it grows in attractiveness. In the spring attendants may bring flowers to be placed on a table and sent out the next day to the sick and hospitals. In the fall request every one to bring a jar of fruit or a glass of jelly. Place them near the front and send them to a hospital, deaconess home or a deserving case. The subject may be related. Let it deal with the "Blessings of Health"—"Lessons From Sick Chambers"—"Little Acts of Service"—"Fruit Teachings," etc.

SPECIAL FEATURE FOR FALL OPENING.

Some big feature will give a good start for a series of sermons in the fall. The *Denver Post* for three seasons gave us 1,000 roses about the middle of October. Each person attending the "Happy Sunday Night" service received one. The paper of course made a big feature of its gift. This gave wide advertisement. People came by hundreds from every direction to see the unique service. Every one was put into a kindly mood by the gift and the fragrance of the flower. The whole room was saturated with the happiness and rose perfume. The text was "The Rose of Sharon," and was applied to Jesus. An impetus was given for the whole winter. Cards advertising a series of sermons on "Bible

Flowers" were distributed in bundles of ten to be given to friends.

YOUNG AND OLD PEOPLE.

The young people will grow and glow in giving cheer to old folk. Send a buggy or carriage, regularly if possible, after some infirm or dim-sighted saint who can no longer attend public worship without this aid. Make them stated visits. Listen closely to stories heard six times before. Sing a few old hymns. Ask them to pray. Plan an old folks' service. Ask the pastor to preach about "heaven." "Line out" the hymns. Decorate with fruits and vegetables. Borrow or bring from other rooms the photographs of former and aged ministers and bishops. It will revive memories. Arrange for any local superannuated minister to assist in the program. Provide restful easy chairs. Do not weary them with a too lengthy service. Call for and take them home in an automobile. It will be the first ride for some to be afterwards joyfully described.



The Prayer Meeting in Small Towns and Country Churches

GEORGE ERNEST MERRIAM.

Let it always be a prayer meeting, no matter what else comes into the service, and no matter what else may come upon the same evening. The mid-week service will cease to fulfill its function when prayer is not the most important element. This does not mean that the prayers should be long or necessarily in great numbers, but it does mean that they should be in earnest, meeting the needs of the people, and worded in such simple, direct language, that every person can join in them silently. To this end the use of the Lord's Prayer occasionally is very helpful.

The minister should not take too much time in the introduction of his subject. The topics should be chosen with proper reference to the life of the community. No list prepared by a national committee will ever adequately serve the purpose. The pastor may well take such a list as the basis for his own but he must work it over, selecting only those themes which really apply and will surely appeal to his own people. To these should be added those contributed by the attendants of the meeting and others which he feels are warranted by the interests and wants of the congregation. A topic card should never be prepared without giving a chance for the laity to make suggestions—and many a parish call should be fruitful in indicating some peculiarly apt topic.

It might be well, once a month, to have the prayer service followed by a meeting of some special organization arranged to take in the entire membership and looking to the intellectual or social needs of the community. During one year such a series of meetings might involve studies of the great American and English authors—extracts from the writings of the men considered being read or re-

THE SUNDAY SCHOOL.

Try the silver medal contest in the Sunday School.

Send to Bastian Bros., Rochester, N. Y., for catalogue and prices. Offer one to the boy or girl between the ages of 12 and 16 who writes the best essay on some subject or person in the lessons of the quarter. Award one every three months to a different person. At the end of the year arrange a gold medal contest for the winners of the four silver ones. Have several of the essays read during the year before the medals are awarded. Freshness will be added to the program. Scholars will be spurred to study. Teachers will learn what impresses. Memorable work will be accomplished.

(Dr. Reisner will contribute six articles during the year, giving plans that have made his church a success, and telling of plans of others, which he attracts like a magnet. He is not sensational, but he is alive. By the time you get these plans into operation, he will have some more ready.—Ed.)

cited, followed by a paper presented by some one selected in advance. It would be well for the pastor to make notes as the evening progressed, and then in private give his criticism to those taking part. Or the matter of criticism could be made public, each one of those present having an opportunity for adding a word. Such a conference, gracefully managed, would be one of great profit to the community as well as to the church. Without "tacking on a moral," the pastor could easily emphasize the spiritual message of the writer in such a way that it would prove a fitting climax to the Prayer Meeting.

Another year and in a similar way scientific subjects could be treated and, by a little hard work and tactful arrangement, the leader could bring his people to see that theology and science are no longer at war, but are advancing hand in hand. Yet again variety could be given by considering, at these monthly services, the artists or the musicians. In the first instance illustrations of their work, cut from the magazines or borrowed from the libraries, could be hung upon the wall or passed around the room; in the second, portions of the composer's music should be rendered by those having the greatest ability.

It will be noticed that such an auxiliary meeting is suggested for only one week out of four. This gives one a fair chance to study results and to see whether people come simply for the one service, in which they get what they want, or whether once interested they can be brought to appreciate the true value of each service, especially of the prayer meeting itself. A careful study of the attitude of the people toward the special meetings will give the pastor the best idea as to conducting

the other prayer meetings of the month. It will also bring him very close to his people in a social way and may educate them from that which is intellectual into that which is spiritual. By learning to take part in various ways in these additional services they may come to take part in the prayer meeting; first by asking questions; later by entering into a discussion of the subject or by giving a personal testimony.

In many instances it would be a great advantage to have a light supper served regularly before the prayer meeting. Nothing draws the people closer together than getting them seated around the table. The writer has learned that after such a dinner, especially a "Harvest Home Supper," one can hold one of the best, most enthusiastic and informal prayer meetings of the entire year. Perhaps an occasional supper in advance, or the occasional serving of refreshments later, would be better in the average church. In those rural districts which are near the great cities, however, where many are commuters—away from home all day and returning just at night fall—it would be a pleasant thing to have such a supper regularly. It could be prepared by some inexpensive caterer or by a few people in the church who would be glad to do it, at a small price, as a business venture. Again the wives dividing the responsibility among themselves could prepare a supper in the vestry or chapel and then form themselves into a reception committee to receive their husbands as they came from the train.

It is hardly necessary to speak of the ad-

vantages of the normal class in conjunction with, or as an annex to, the prayer meeting if the pastor is inclined to undertake the work and finds his Sunday School teachers responsive. It has serious disadvantages in that many of the teachers will find their pupils sitting in the seats near them. As a result they may feel that, instead of receiving material which they can use on the coming Sabbath, they have even a more limited area to cover than had they studied the lesson by themselves. Indeed if the Sunday School lesson is to be the subject of the prayer meeting it is better that it should follow rather than precede the teaching in the schools.

Frequently it is a greater advantage to combine the Christian Endeavor service in some way with the prayer meeting. You cannot have a strong young people's organization with half a dozen or even a dozen members unless they have a genius as a leader. Again, where the Christian Endeavor service is held during the week, as is often true in the country, the young people are far less likely to come the second evening for the regular prayer meeting of the church. In many instances it would be well for the Christian Endeavors to have a half-hour service immediately preceding the mid-week service. Occasionally the two services could be combined.

The prayer meeting should be the hearthstone of the church, around which the members are to gather, one and all, old and young, as the central event of the entire week. Get the people to feel this and you have solved the problem.

"For where two or three are gathered together in My name, there am I in the midst of them."

How often have you realized this?

TOPICS.

Feb'y 1—Established Facts in Religion.
Ps. 111; 1 Pet. 1: 18-25

" 8—What is Conversion?

Ps. 51; Matt. 18: 1-9

Modern Hindrances to Conversion.
Luke 12: 15-31.

John 7: 40-45

" 15—The Need for Workers

Matt. 9: 33-38; Rom. 10: 13-16.

" 22—Lost Opportunities.

Matt. 25: 1-13, 41-46.

March 1—(Afternoon) Preparatory Lecture.

" 8—The Good Hearer.

Mark 4: 1-9; Jas. 1: 17-25

" 15—Christ's Yearning for Souls.

Matt. 23: 37-39; Mark 6: 30-44

" 22—Christ's Teaching about Personal Responsibility

Matt. 25: 14-30.

" 29—(Afternoon) Victories of Faith

Heb. 11: 13-26

April 5—Mount Kisco and the World.
Matt. 13: 31-35; 1 Thess. 1.

TOPICS—(Continued.)

April 12—Christ's Success in Saving Men.
John 5: 36-47.
Acts 1: 12-16; 5: 12-14.

" 19—Newness of Life in Christ.

Eph. 2: 1-10.

" 26—Learning the Ways of the Holy Spirit. Luke 11: 1-13.

[Subjects for consideration during May, June and July, will be received with pleasure.]

NOTICE.—The Prayer Meetings for the next three months will be conducted on the following or similar plan:—

Singing; * Prayer; Singing; Scripture Lesson; * Prayer; Singing; Brief Open Service.—Quotations, Scripture Texts, Sentence Prayers (without rising); † Five Minute Address on Some Phase of Subject; Singing; Opportunity for Questions; Discussion of Subject by the Pastor; * Prayer; Benediction.

* By Pastor or by an Aide; † by an Aide; [The Aides are Elders and others, who have consented to assist in this way. No others are called upon, though there will be opportunity for all in the brief open service in the ways indicated.]

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them."

Is this true in your experience?

Bad Air Poisoning

Having just ended a long lecturing trip across America from New York to San Francisco and back to Boston, and having lectured in every variety of public building I feel that a great need exists for attention being called to the condition of their ventilation.

If it is important that the nation's food should be pure it is certainly equally important that the digestive process should not be hindered by imperfect oxidation in a machine periodically poisoned with carbonic acid. The real value of food is not gauged by how much gets into the stomach, but how much gets into the tissues through the medium of the blood, and the blood stream deprived of oxygen and clogged with foul gases, refuses from sheer incapacity to do the work necessary to convert it into body tissues.

To rise from a modern dinner and go to sit in a crowded, ill-ventilated room, is a much more serious matter than is generally believed. Much of the modern nervous instability, and probably no little crime, might be well avoided by better ventilation.

To rely on windows for ventilating purposes appears to be an absolute mistake. Only under very favorable conditions, such as a hot day or a perfectly calm, warm evening, can we consider these seriously as auxiliaries to a ventilating plant. Indeed, the best of all ventilating systems is dependent upon the fact that the windows are entirely unable to be opened.

This is not because there is real danger of catching cold. In reality rhinitis, being due to a specific bacillus, is much less likely to be contracted when windows are open than when air is foul. In the Arctic regions colds are seldom, if ever, contracted. After twenty-four hours on a floating ice-pan, wet to the skin, I personally never got a "cold in the nose" even; whereas I have had many from stuffy, crowded rooms. The reason windows are no good is because an audience feels a little cold, and, seeing an open window, closes it at once. The sight of it makes some people uncomfortable in body and soul. The fact is that our houses are almost all kept too hot, and as evening dress is proverbially at a low limit, we are like sensitive plants, doomed to stifle and poison ourselves.

Again and again my appeals to open windows have been flatly refused, as it would cause a draught to fall on the people near. I have been myself pouring with perspiration, my throat dry and my voice almost reduced to a whisper, my brain dull and mind half narcotized, trying hard to do justice to my audience and subject. So much has this been the case that on one occasion I actually fell asleep standing up and trying to finish my lecture. Yet to the wretched lecturer there was no alternative on that occasion except to close right down, for the audience wouldn't allow doors or windows open. On another occasion no less than three people fainted and were carried out before the lecture was half finished.

On another, in the midst of the address I was suddenly asked from the audience if I was a "real doctor." If so, would I mind at once coming down from the pulpit to attend

to a lady in my audience who appeared to be seriously ill, but who on being carried into the fresh air immediately revived. On the other hand, there can be little doubt that a person half stupefied with foul air is much more likely to be submissive to the will of a speaker, and will offer less resistance in any direction in which he desires to sway them.

An audience already half mesmerized by a lack of oxygen can not possibly be as capable of gauging the logic of an argument as if their brain cells were acting at their highest capacity. Under certain circumstances one might readily imagine this would be an advantage to a speaker, *e. g.*, on some of the more recent religious cults. But it could never be for the greatest good of the greatest number. Thus, a man semi-intoxicated with alcohol, carbonic acid, or any other drug, might promise to reform more readily, to subscribe more generously, or to confess more truthfully; yet semi-asphyxiation is seldom purposely provided for as a direct handmaid to any desired result.

(A letter to *The Outlook* from Dr. Wilfred T. Grenfell we venture to print in full for the benefit of any of our readers who may not have read it in *The Outlook* or *Good Health*. Dr. Grenfell will have accomplished a double purpose if while collecting funds for his beloved Labrador work he succeeds at the same time in converting Americans to the fresh air idea.—Editors.)

Harriman As A Churchgoer

E. H. Harriman, the greatest railroad man the world has ever known, was an earnest believer in the church.

He went to church regularly himself, and saw to it that other folks were frequently reminded of their privilege and duty in this direction.

Here is one of his reminders, sent to the men who lived near his home:

Arden, Orange County, Oct. 13, 1895.

To the men residents of Arden:

The lack of interest on your part is discouraging to those who provide the means whereby you can have the important privilege of attending church services.

Fair-weather Christians are of no more use in a community than the same sort of laborer, milkman, dairyman, farmer, carpenter, blacksmith, railroad man, or any kind of a fair-weather man.

It seems to me that your responsibility does not end with yourself, but extends to those over whom you have an influence.

The opportunity is given your children for religious training at Sunday School and the church for yourselves and families.

It is not a favor conferred on any one else than yourselves and families.

It is not a favor conferred on any one else than yourselves, if you avail yourselves of it.

I hope by next Sunday that you will evidence more interest by attending the service.

Yours faithfully,

E. H. HARRIMAN.

The italics are ours.

Note especially that word about "the favor" some fancy they confer on the church or the Deity by their churchgoing.—*C. E. World*.

ILLUSTRATIVE DEPARTMENT

Illustrations from Current Literature

"The Beast and the Jungle," Judge Lindsey's autobiography in October *Everybody's Magazine*, is rich in quotable material for sermons. It will also make a preacher's blood boil and may open his eyes to similar conditions in his town or city. We give two brief incidents.

In the following Judge Lindsey tells of the boyhood trials which gave him sympathy with boys. **TRIALS MAKE SYMPATHY.**

It seemed to me that my life was not worth living—that everyone had lost faith in me—that I should never succeed in the law or anything else—that I had no brains—that I should never do anything but scrub floors and run messages. And after a day that had been more than usually discouraging in the office and an evening of exasperated misery at home, I got a revolver and some cartridges, locked myself in my room, confronted myself desperately in the mirror, put the muzzle of the loaded pistol to my temple and pulled the trigger.

The hammer snapped sharply on the cartridge; a great wave of horror and revulsion swept over me in a rush of blood to the head; and I dropped the revolver on the floor and threw myself on my bed, sobbing and shuddering.

By some miracle the cartridge had not exploded; but the nervous shock of that instant when I felt the trigger yield and the muzzle rap against my forehead with the impact of the hammer—that shock was almost as great as a very bullet in the brain. I realized my folly, my weakness; and I went back to my life with something of a man's determination to crush the circumstances that had almost crushed me.

Why do I tell that? Because there are so many people in the world who believe that poverty is not sensitive, that the ill-fed, overworked boy of the slums is as callous as he seems dull. Because so many people believe that the weak and desperate boy can never be anything but a weak and vicious man. Because I came out of that morbid period of adolescence with a sympathy for children that helped to make possible one of the first courts established in America for the protection as well as the correction of children. Because I was never afterward as afraid of anything as of my own weakness, my own cowardice—so that when the agents of the Beast in the courts and in politics threatened me with all the abominations of their rage if I did not commit moral suicide for them, my fear of yielding to them was so great that I attacked them more desperately than ever.

SEPARATION.

The "system" got his boyhood friend and partner. Judge Lindsey tells of the parting:

From his point of view he was right; and my own point of view, I knew, was too vague and impracticable to argue with him. He had all the evidence, all the tangible proofs, on his

side; and I had nothing but a sort of formless hope in the right, a feeling of conscience that I could not voice, a silent reluctance to sell myself even to "gain the whole world." They had taken him up to the mountain top and shown him all the kingdoms of the earth—and he had gone from me as irrevocably as the past in which we had struggled so happily together.

A sunset, at such a moment, is a sad thing to watch. It was carrying away with it all that companionship of youth, all that camaraderie in hope and idealism in which we had lived. It was leaving me with nothing but bitter memories and a failure that almost precluded hope. And yet there burned in the sky a color of wrath that burned in me too in a hate for the men whom we had fought. Nothing was sacred to them. No one was too low for them. Laws and courts, judges and juries, politicians and gamblers, the speaker in the chair and the poor fallen creatures on the street—they debauched them all and bought and sold them all. And the youth who had ideals, who had intellect and ambition—he, too—they must have him. They must have new tools, strong tools, to replace the ones they wore out and cast aside. They had taken Gardener. He had gone.

The most powerful fiction that has to do with morals and ethics is William Allen White's "A Certain Rich man," published by The Macmillan Company, and for sale at all bookstores.

THE PRICE OF RICHES.

In "A Certain Rich Man," John Barclay, a widow's son, sacrifices everything in order to become rich. After he had lost his wife, his mother comes to him and sums up his life as follows:

"Well, mother—what is it?" asked the son, as he sat facing her.

She paused a moment, looking earnestly at his face, and replied, "The time has come when we must talk this thing earnestly out, John, soul to soul."

He shrank from what was coming. His instinct told him to fight away the crisis. He began to palaver, but his mother cut him short, as she exclaimed:

"Why don't you let Him in, John?"

"Let who in?" asked her son.

"You know Whom, John Barclay; that was your grandfather speaking then. You know, my boy. Don't you remember me bending over the town wash-tub when you were a child, Johnnie? Don't you remember the old song I used to sing—of course you do, child—as I rubbed the clothes on the board: 'Let Him in, He is your friend, let Him in, He is your friend; He will keep you to the end—let—Him—in.' Of course, you remember it, boy, and you have been fighting Him with all your might for six months now, and since Jane went, the fight is driving you crazy—can't you see, John?"

The son did not reply for a moment, then he said, "Oh, well, mother, that was all right in that day, but—"

"John Barclay," cried the mother sternly, as she leaned toward him, "the faith that bore your father a martyr to the grave, sustained me in this wilderness, and kept me happy as I scrubbed for your bread, shall not be scoffed at in my presence. We are going to have this thing out tonight. I, who bore you, and nursed you, and fed you, and staked my soul on your soul, have some rights tonight. Here you are, fifty-four years old, and what have you done? You've killed your friend and your father's friend before him—I know that, John. You've wrecked the life of the sister of your first sweetheart, and put fear and disgrace in her father's face forever—forever, John Barclay, as long as he lives. I know that, too;

I haven't been wrapped in pink cotton all these years, boy—I've lived my own life since you left my wing, and made my own way, too, as far as that goes. And now you are trying to quench the fires of remorse in your soul because your wife died a victim of your selfish, ruthless, practical scheme of things. More than that, my son—more than that, your child is suffering all the agony that a woman can suffer because of your devilish system of traffic in blood for money. You know what I mean, John. That boy told the truth, as you admit, and he could either run or lie, and for being a man you have broken up a God-sent love merely to satisfy your own vanity. Oh, John—John," she cried passionately, "my poor, blind, foolish boy—haven't you found the ashes in the core of your faith yet—aren't you ready to quit?"

Power of God Illustrations

HOMER C. STUNTZ, DR. MABIE, REV. UPCRAFT, REV. GRIGGS, REV. FREEMAN AND BISHOP M'DOWELL.

CHRIST IN THE PHILIPPINES. (78)

What is the government doing in the Philippine Islands for the establishment of righteousness? There was a burglar taken by the police, who offered to bribe the officer who arrested him; he tried to bribe a Methodist missionary to get him free, and he tried to bribe the judge who tried him. When he received his sentence it was for twenty-five years; fifteen for burglary and ten for attempting to bribe.

I saw forty pedagogues get off a steamer at Manila. Twenty-eight of them brought church letters to their church before night, twenty-eight young men and women to sow the seeds of righteousness among the Philippino children.

Besides the police and the schools, the civil government is giving the islands sanitation—everything to free them from the Spanish bondage of three centuries.—*Dr. Stuntz.*

FLAG OF THE FREE. (79)

I saw some Hindustani, who had just come to Manila. I asked them why they were there. They said they heard that a new flag was flying over the Philippine Islands—a flag of free people, which meant progress and happiness. So they had come there from their overcrowded country to live. Truly, there is a new factor—a new leaven in Oriental life.—*Stuntz.*

ANXIOUS FOR GOD. (80)

The natives are monotheistic. We find them ready and anxious to receive one Holy God. I was in one town sixty hours. In that time I organized a church of sixty members and secured money enough for a chapel for them to worship in.—*Stuntz.*

CONVERTING THE WORLD. (81)

When I was a boy, I started, with a friend, out west. We were determined to serve Christ, so we took our pockets full of tracts, to give away. We began with so much zeal, giving them to people on the train, that before we

reached Fall River the tracts were all gone. One man said to me. "Well, boy, you're going to convert the world, are you? Well, you've got a big job on your hands." I have found it so.—*Dr. Jamieson.*

TO GOD DIRECT. (82)

One of the papers, at the time of McKinley's death, announced that he died without service of a clergyman. Yes, thank God, for the time when a man can meet God alone without fear—because he knew him face to face. The soul is made for immediate, first-hand personal relations with God.

It is easy to lose our personal relations with God. We ministers get away from him. We can backslide as easily as anybody else. We can preach perfectly orthodox sermons, and yet be far from God. When this comes to pass, look to see what there is in God's word, with which you are at square issue.

There were years when I was far from God. I was a wreck from nervous prostration. All else in the Bible I could believe, but not "For I know that all things work together for good to them that love the Lord." No, I had to pay the penalty for years of overwork. God's grace did not reach to saving my body. At last I gave up—there seemed nothing left for me but to go out West on a claim. I sank down and down to the bottom, and there I sank to the bosom of my Lord. I took up the study of my neglected Bible; my whole life was recast, my preaching, my conversation and my character. We have to come back to immediate relations with God.—*Dr. Mabie.*

ADVANCE ON YOUR KNEES. (83)

Paul says (Eph. 3:1) "For this cause, I, Paul, the prisoner of Jesus Christ," not the prisoner of Rome, nor of the Jews of Jerusalem, but of Jesus Christ. Do you know what it is to be free in your bonds, you ministers?

There are many ministers who write to me. They want better charges, or they complain of their present ones. I help them to secure bet-

ter places, but I feel like writing them: Get down on your knees for one day. Meditate, pray. Get out your Bible, leave your Browning and go to Revelations; leave your philosophy upon the shelf, while you get close to God. Be free in your bonds. Get above your bonds. You'll be a new man. You'll preach new sermons. Your people cannot be induced to let you go then—after that change comes over you.

Remember this! God's promotions are always to something more difficult.—*Dr. Mabie.*

POWER OF PRAYER. (84)

I'm going to call for a meeting of ministers tomorrow, where we can pray over our shortcomings, open our hearts and seek counsel. We had a meeting of this kind in Logansport once, years ago. Fifteen or sixteen ministers met there. We spent nearly all the time praying for the power of God. Mr. Elkins, now passed away, told me that he reported in his paper in the few months following that meeting, three thousand baptisms from that field. Yet there were only fifteen or sixteen ministers there.—*Dr. Mabie.*

WHO IS A MISSIONARY? (85)

A few years ago a party of us stood on the wharf watching a ship sailing off to sea. There was a girl—a young missionary, going out for the first time. She stood on the deck—singing bravely—as far as we could hear, "Rescue the Perishing, Care for the Dying." As the sound at last died away in the distance, the mother, standing on the wharf, swooned. People about her said, "How sad!" But in a moment she recovered herself, and spoke: "I wouldn't turn my hand over to have it different." I say there were two missionaries there—the daughter and the mother.—*Dr. Mabie.*

TIED BY THE LOVE OF GOD. (86)

I left the steamer at Moulmain and took a cab. I noticed as I did so, a withered old woman, who seemed to be trying to attract my attention, so I nodded to her, and she came over gladly and shook hands with me. I could not speak Burmese and she could not speak English, but we knew in each other's eyes and our handshake the love of Christ, it needed no words to express it. Mr. Stevens came up just then and he said, "Ah, you have gotten here ahead of me." This woman was one of the four or five old saints left in the church, who had been baptized by Judson's own hands. She had been watching all the morning for my steamer that she might welcome the representative of the Missionary Union that had sent the Gospel to them.—*Dr. Mabie.*

QUARTER CENTURY IN AFRICA. (87)

It is twenty-two years since I went to Central Africa. There were, when we landed, no beasts of burden. There was no written language and no teachers. They knew no God, and no fear of God, and no word for God.

We use the word Creator now. They had only fetiches from their witch doctors.

One African had a big fetish, which he said would protect him from the arrows. I looked at it and then took up a bow and fitted an arrow to it and walked away to a little distance, when I turned and pointed it at him. He said, "White man, what are you going to do?" I said, "Let's try and see whether the fetish will protect you from the arrow." He answered, "O, no! white man, let's not try!"—*Dr. Jos. Clark.*

STOOD STILL AND GOD PROTECTED. (88)

Four of our young men came to me one day, and said they wanted to go out beyond, into the country of the man-eaters, to tell them of our God. I objected that it would not be safe for them to go without a white man, because the cannibals would certainly kill them. I could not go over the marshes because of my rheumatism, but when I returned from America then I would go with them. They looked very sad at this. Then one looked about at the others and said, "But God said 'go ye forth into all the world.' He will protect us." What could I say to that?

So they went. Their wives stood weeping on the shore of the river, convinced that they would never see again these four stalwart young fellows who paddled away.

Nine days after word came that the men had been sighted up the river. We all ran down to the bank. There they were alive and safe. They leaned on their paddles, very tired, and told us their experiences. They had preached in sixteen or eighteen towns, where the name of Christ had never been heard before. "And were you in no danger?" we asked. "Yes, in two places they were about to kill us."

"How did you protect yourselves?"

"We did nothing at all. We stood still and God protected us."—*Dr. Jos. Clark.*

THOUSAND CHRISTLESS VILLAGES. (89)

The missionaries are often asked if the hardest thing in our lives is not the separation from our children. That is very hard, but we know it must be, and we leave our children in God's hands, knowing he will care for them. No, that is not the hardest thing.

To stand in a place and know that for a thousand miles in every direction are countless villages and millions of people who have never heard of God and never may; to know that it is impossible for us to spread the good news over all that territory, that is the hardest thing a missionary has to bear.—*Dr. Jos. Clark.*

SEVENTY YEARS GROPING FOR THE DOOR. (90)

In a tea house in a mountain village of western China, I stopped to refresh myself before going on. There was an old Chinaman there, and we began talking. I soon spoke to him of that which interests me most of

all. I asked, "How about the future, for you are getting on?" Then I told him of our hope. He was deeply interested. At last I said I must be going on, but he detained me piteously.

"You cannot go! For seventy years I have been looking for this door—feeling, groping for this door, and never finding it. Now you have shown it to me, you will not go and leave me without opening it for me!"—*Rev. Upcraft, pioneer missionary to W. China.*

GOSPEL WANTED. (91)

The present conditions in the Philippines cannot last; 30,000 peasants have asked us to come and evangelize them. A roll of 8,000 names was sent to the Missionary Union, saying that the subscribers had renounced Roman Catholicism, and asking that the Union send Protestant missionaries to evangelize them. Even the native priests of Rome ask us to come and preach in their churches.

Five years from now Rome will have gathered herself together and sent new priests. Already the Roman Catholics of America have subscribed \$350,000 for missions in the Philippine Islands.—*Rev. Briggs.*

PHILIPPINOS NOT BARBARIANS. (92)

I am pained to find in this country a delusion about these people; that they are cruel, treacherous, and ignorant; better left alone. I have found them kind, grateful, generous and loving; coming more than half way toward us. I have never suffered harm or treachery from them.

I lived in the house of a Roman Catholic, who held my religion in much disfavor. Yet he gave me the best room in his house, and would take no pay for it. Many other favors he did me, that I would hardly expect of neighbors in this country. This is a sample of the simple friendliness accorded us in spite of the fact that their priests have told them we were there for evil purposes.—*Rev. Briggs.*

PROPHET OF PANAY. (93)

In the Isle of Panay, the people from the country come in crowds to our meetings. They knew about our God, they told us, and believed in him. They are the followers of old Father John. He was a monk who studied the Bible for himself and then secretly left the monastery and went off into the country to preach Christ to the peasants. He predicted to them that more white men would come to them and preach this Gospel. After a while the church heard what Father John was doing, and sent after and captured him. He died in the monastery dungeon, but his influence lives yet. That was forty years ago. It sounds like tradition. Yet here are the crowds of his followers. We reap what he sowed—this John the Baptist of Panay Islands.—*Rev. Briggs.*

BREADTH OF VIEW. (94)

A California pine ought to grow to be a hundred feet high—a magnificent tree to admire

and wonder at. If you put a young pine under a glass case its growth is not only stunted, but it is a feeble and sickly plant.

If you shut a city within a Chinese wall, its growth is not only checked, but it festers with evils and vices of all sorts.

So Christianity needs a wide growth if it is not to be stunted. All sorts of fanatical sects spring up in a church without a world outlook. New England Puritanism was only saved from extinction by its foreign missionary expansion. So Christianity must be given the whole world to expand in by its great missions.—*Rev. Freeman.*

MISSIONS THAT PAY. (95)

We hear that some missions pay. To evangelize London means the eradication of its great festering evils. To clean out the slums of our cities makes them safe to live in. Of course it pays.

But what shall we say of the Congo, of Thibet, of China. Do these missions pay? Thousands of Christian bones mix with the soil of India alone. The climate of Africa has claimed its hundreds. It does not pay in any sense that worldly Christians can understand.

The recompense is found in Him, who at thirty-three, gave himself a sacrifice for the world, and told his disciples to go out and preach to all the world. He is not a valid disciple of Christ who has not yet put his hand to the plow of foreign missions.—*Rev. Freeman.*

OCEAN OF GOD'S PURPOSE. (96)

Many a man fails—not because his motives are impure, but because they are too small. In the mighty ocean, the Oregon quickly plows her way around the world with her errand of freedom. In a mill pond she would thrash around till she destroyed herself.

Philanthropy, pity, commercialism and love of planting the flag, are pure and fascinating; but the love of God gives an ocean to float in. Other motives are pure, but only one is redemptive. I would not go across the street to give China a new code of ethics, or India a new theology, but I would give them what no other religion ever can give: Jesus Christ, who can save them to the uttermost.—*Bishop McDowell.*

SERMON SHAFTS.

E. L. RAND.

PAUL'S SPIRITUAL GROWTH. (97)

2 Peter 3: 18.

In one of his earlier Epistles, the Apostle Paul declared himself "unworthy to be called an apostle." (1 Cor. 15: 9.)

Years rolled on and he grew in grace, and during his first imprisonment at Rome he wrote to the Ephesians, saying that he felt himself to be "less than the least of all saints." (Eph. 3: 8.)

Finally about a year before his martyrdom, writing to Timothy, he called himself "the chief of sinners." (1 Tim. 1: 15.)

Matt. 16:26.

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor." "How much?" "His soul." A solemn pause followed this brief answer, for the inquirer had not sought first the Kingdom of God and his righteousness.

THE GUIDING HAND OF A CHILD.

Isa. 11:6. (99)

Thomas Moore in "Lalla Rookh," tells the tale of the Peri who was promised heaven if she would bring the gift most acceptable to the Almighty—"Surely," thought she, "a drop of a young patriot's blood would be most acceptable." But, alas; she was refused admittance. Then she took the last sight of a maiden who had died while nursing her lover who had been smitten by the plague. Again she was refused. And again she appeared. This time not to be denied, for she bore as her gift the tear of a repentant old man who had been converted by a little child's prayers.

PLAYING WITH TEMPTATION AND SIN. (100)

Gen. 3:6; Gen. 13:10; 2 Sam. 11:2;
1 John 2:16.

A little fellow was told that he must not go through a hole in the hedge into a neighbor's garden. He obeyed the letter of the law very faithfully till one day he heard his mother's voice and he saw the flutter of her dress through a chink in the hedge, as she stood talking to her neighbor. He wanted to go so badly—and suddenly mamma heard a little shaky voice calling "Mamma, mamma, tum here! TUM see to F'eddy; I feel dust like I is going troo." Sure enough when she came she found him half way through. The peeping place in the hedge is too often our downfall.

THE CONDITION OF FORGIVENESS.

Luke 11:4. (101)

Bismarck once borrowed an autograph album in which he was greatly interested and wrote a few lines on a page which already contained two other autographs. One was: "My long life has taught me that one must pardon many things and forget nothing." (Signed) "Guizot."

The other was: "A little forgetfulness will not hurt the sincerity of the pardon." (Signed) "Thiers."

Below these Bismarck wrote: "My life has taught me that I have much to forget and much to be forgiven for."

John 15:14. (102)

Old Trapp, the commentator, records the following: Alexander the Great, once had a soldier brought before him for cowardice.

On his name being requested, the man said, "Alexander." "What!" shouted Alexander, "You have my name and not my nature! Change your nature or else change your name!" The Christ-life is the prayer-life, and we call ourselves Christians. What is the influence?

THE UPWARD LOOK. (103)

Heb. 12:2.

"It is of no use to tell me to look forward," said one in great trouble to a friend. "The most of my trouble, I know, is ahead. To look back upon the past, before this shadow came, simply adds to my agony. I can only sit in the darkness and shut my eyes to everything and bear as best I may."

"There is always one way left," said the friend, gently. "When we cannot look forward or backward we can look upward. I have been in every whit as hard a place as you, and I sat a long time in the darkness before finding the way out. If we look up, we never look in vain."

MORTGAGING THE FUTURE. (104)

Acts 24:25.

There is a story of a poor peasant who is represented as coming and sitting by the side of a swiftly flowing river, and who, because it flowed so swiftly, fancied that it must soon run dry, and therefore sat upon the brink and watched and waited, but still it flowed on. So it is with the man who waits for a more convenient season; the river of corruption, of obstacles, of impediments, rushes on and broadens as it goes.

THE SPUR OF A VISION OF DEATH.

Ezek. 33:1-17. (105)

A man once dreamed that he was swept into heaven, and he was there in the glory world, and oh, he was so delighted to think that he had at last made heaven. All at once one came to him and said, "Come, I want to show you something." And he took him to the battlements, and said, "Look down yonder; what do you see?"

"I see a very dark world."

"Look and see if you know it."

"Why, yes," he said, "that is the world I have come from."

"What do you see?"

"Why men are blindfolded there, many are going over a precipice."

"Well, will you stay here and enjoy heaven, or will you go back to earth and spend a little longer time and tell those men about this world?"

He was a worker who had been discouraged like Elijah. He awoke from his sleep, and said: "I have never wished myself dead since."

FROM THE SIDE WALKS OF LIFE.

WM. BARNES LOWER.

MORAL SUASION. (106)

A gentleman of our acquaintance, a conductor in the employ of the railroad, experienced a great deal of abuse one night from a passenger under the influence of liquor. Having been in the employ of the company for a long time his acquaintance was large, and many friends were on the train this particular night and heard all that was done. Several friends advised the conductor that he give the man a thrashing for the manner in which he abused him. "No," said he "I'll not do that, for should I fight him one Saturday night I would have all his friends to fight the next Saturday night. I shall report him at the 'Terminal' and have him turned over to the police." Moral force is always stronger than physical. Well has Milton said, "Who overcomes by force has overcome but half his foe."

A PRISONER THOUGH A KING.

(107)

The measures taken to safeguard Emperor Nicholas of Russia make him seem like a prisoner of state when compared with other royal personages. On a visit to Cowes the Standard, the emperor's ship, dropped anchor between two battleships of the Dreadnaught type, which were surrounded by other naval vessels, while small boats patrolled about the visitor constantly. One hundred detectives were placed at Scotland yard and the Russian police department had an equal representation. Some one asks, "What is a king?" and answers, "A man condemned to bear the public burden of the nation's care. Such a king as Nicholas not only is a bearer of a nation's cares, but he is a prisoner, surrounded by slaves no more free than himself. Every man is born a king, yet so few realize their kingly position. Men continue in slavery to sin though born to be subjects of the kingdom of truth.

SOLD OUT.

(108)

A prominent man in our country, whose name was mentioned for the highest office in the gift of a free people, whose voice was listened to and sought after at all public functions, who held many prominent places of trust and honor, was secretly asked to resign from the board of directors of one of our large universities. Why was this? Because this man, once so honored and so highly thought of, sold himself out cheap. He sold out cheap because his head had been turned by popular applause and by the greed for making money. He followed the god of mammon and received the mammon-god's reward. He reaped what he had sown. Satan promises great rewards, but they turn out to be deceptions at last.

OUT OF COMMISSION. (109)

The U. S. S. Katahdin went into commission thirteen years ago and it was prophesied that she would revolutionize sea warfare. She was clad in a complete coat of mail and car-

ried a vicious ram at her bow, the theory then being that she would be able to drive her prow through the sides of any craft afloat. In practice it was found that the Katahdin was too slow to get near a reasonably agile warship, and the ram as a naval implement of offense has been definitely discarded. She has never rendered any real service to the nation during her lifetime, and was taken out to sea and used as a target. Of how many lives this same thing may be said, "He never rendered any service to any one during his lifetime." This is all that can be said of the absolutely selfish life. The life that feeds on others will destroy others and in the end meet destruction itself. Are you living to bless and help or to destroy others?

BAD SEED MULTIPLYING—SOWING BROADCAST. (109a)

There is a machine in use in the great grain fields of California which cuts the grain, threshes it, measures it and puts it in sacks, and when a certain number of sacks are on the "carrier" drops them in the field. At the same time the straw and chaff are scattered evenly over the field and furnish a fertilizer for the next crop. The machine is a great labor saver and a great convenience, but there is one fault. The farmers complain that any foul seed or weeds in the grain are separated and thrown out on the land to multiply next year. This accounts for certain weeds having become such a nuisance to the grain raisers in certain parts of the state. The only way to destroy the foul seed is to burn the chaff. Rake the weeds together and set a match to them. Throw them out carelessly and they will spring up quickly. Why is it that many men after they reform soon yield to temptation? The seeds of evil have only been carelessly thrown out. Break off the weed and it will grow quickly again. Pull it up root and branch and expose it to the scorching sun and you have destroyed the weed.

Illustrations from History

THOS. H. WARNER.

PARDON ASSURED. (110)

When Hormozan, a Persian ruler, surrendered to the Khaleef Omar, and was brought into the presence of his captor, he immediately asked for a drink. Omar asked him if he was thirsty. "No," he replied, "I only wish to drink in your presence, so that I may be sure of my life." He was assured that his life was safe. Those who surrender to God are safe.

PAST REVEALED. (110a)

Perhaps two centuries or more before Moses, there lived a beautiful queen of Egypt. She was a foreigner, probably from northern Syria. She brought her religion with her, and taught it to her son, Amenhotep IV. Her parents came with her. At their death she built for them a splendid tomb at Thebes. It was sealed up some 3,500 years ago, and remained closed until 1905. Then it was opened and its contents revealed.

PATRIOTISM. (111)

During the rebellion of Tsao, a great battle was fought in which the emperor was defeated and his family scattered. Queen Mi found herself alone bearing in her arms little A-tou, heir to the throne. She was not his mother, but her devotion was none the less perfect. She begged a faithful general to take the child and break through the enemy's lines. He refused, except she accompanied him. Knowing that this would make escape impossible, she jumped down a well to her death. Then the general took the heir, charged through the ranks of the enemy, bore him in safety to his father, and told the story of the queen's sacrifice.

PLANNING AND EXECUTING. (112)

Count Von Moltke, the great German strategist, chose for his motto, "First weigh, then venture." It is to this he owed his great victories. He was slow, cautious, careful in planning, but bold, daring, even reckless in execution, the moment his resolve was made.

PLAYTHINGS, ANCIENT. (113)

Professor and Mrs. Flinders Petrie recently exhibited in London a collection of objects

they had discovered in excavations in Mt. Sinai and Egypt. Among them were piles of marbles, and rows of rag and leather dolls, with which boys and girls amused themselves thousands of years ago.

POWER, DISADVANTAGES OF (114)

"Desireth thou power?" asked King Alfred, "but thou shalt never obtain it without sorrows—sorrows from strange folks, and yet keener sorrows from thine own kindred."

PRAYER, ABUSING. (115)

Hamet and Raschid, two neighboring shepherds in India, in a time of drought, each made a request of the Genius of Distribution. Hamet asked for a little brook, which would never dry in summer, and never overflow in winter. His request was granted, and the earth again became fruitful. Raschid desired the Genius to turn the Ganges through his grounds. His request was granted, and all that he had was swept away.

PRAYER AND WORK. (116)

Hesiod, the Greek poet, exhorted the husbandmen to pray for the harvest, but to do so with their hands on the plow.

Preacher's Scrap Book

HEAVEN. (117)

John 16:2.

So in all life, there and here, each shall find himself in his own home, bearing his own character, and living his own life. Because love is one of the three elements of heaven, these homes are homes of mutual love. As there is society here, so there is there; sympathy here and sympathy there; kindred hearts fuse together here and they fuse together there; but the mansions are different mansions there as here. It is no ghastly caravansary, poorhouse, or palace, where, room 99 is like room 1, and room 1,000 like room 99. It is myriad multitudes of homes. There are many spheres of duty, many voices in chorus. There are different trees to water, if you call it a garden, and different flowers to train, as in the old Paradise, where Adam "taught the tangled ivy how to climb."—*Dr. Edward Everett Hale.*

HEAVEN IN US. (118)

Trials rightly improved become blessings. Losses sanctified become permanent gains. He whose we are and whom we profess to serve knows this, and sees to it that we have no trials beyond what he is able and ready to help us to improve, and that we lose nothing that may not by grace be made a real gain to us. Phillips Brooks says: "It is the same Christ who has been making a place in us for the Kingdom of Heaven, who will at last make a place in the Kingdom of Heaven for us." It is the same God who, in all and through all, is working for his good pleasure and for our eternal profit, even when for the time he may seem to us to be working against us.—*Sunday School Times.*

THE REUNIONS OF HEAVEN. (119)

A large part of the blessed hope of heaven is its reunions. The Bible gives us many glimpses of the glory and beauty of the home which awaits us. We are told of streets of gold, of gates of pearl, of a river of the water of life, of a crystal sea—all that earth can find of splendor is brought into the picture, to heighten our conception of the glories of heaven. But that which makes heaven dear to those who have loved ones there is not so much the promise of all this splendor of beauty, as the hope of again getting with the dear friends who are in the midst of all this incomparable beauty. As Rev. W. C. Gannett puts it, the dear "togetherness" is the sweetest thing in the hope of heaven.—*Rev. J. R. Miller.*

THE BOND OF EQUITY. (120)

Giving diligence to keep the unity of the spirit in the bond of peace. Eph. 4:3.

The Bishop of London said: "I heard the last sermon which Bishop Lightfoot ever preached to a church congress; and Bishop Lightfoot's name, I know perfectly well, is revered not only in the Church of England, but everywhere. What he said was this. Looking into the future with his great historical knowledge and his almost prophetic mind, he said, 'One of the great hopes of the unity of all Christian bodies is to keep as a bond of unity an open Bible.' The world without the Bible would be like the world without the sun. I say 'Amen' with all my heart, and let us put side by side with that the words of that great Christian Mr. Gladstone. He said, 'I bow my head before three glorious truths on

which all Christians agree—the Incarnation, the Atonement, and belief of the Holy Trinity."

THY PATH. (121)

An artist painted a picture of a little child in the dress of a pilgrim. He is walking slowly along a narrow path. The path has on each side of it a dreadful precipice. The edges of those precipices are hidden from view by means of beautiful flowers that are growing there. Behind the child is an angel. His face is full of tenderness and love. His hands are resting lightly on the shoulders of the child to keep him in the center of the path. The child has closed his eyes, that the sight of the flowers may not tempt him into danger. He is walking carefully along, feeling and yielding to the gentle touch of the angel that is leading him. He acknowledges the angel by following his touch, and while he does this the angel "directs his paths."—*R. Newton.*

DEPRAVED BY NATURE. (122)

Matt. 23:27.

At The Kensit Protestant meeting in Exeter Hall a story was told about a certain Roman Catholic speaker at a public meeting, who was bent on illustrating the vast superiority of his church. He went up on the platform, and held up a nut with a lot of husks around it. "These husks," he said, "are the common irreligious world, the outside dregs of society. This shell represents Protestant, so-called Christian, societies. But the kernel represents the Papacy." Unfortunately for him, when he opened the nut the kernel was rotten. This is true of human hearts—fair outside, but the depravity is within.

IMPLICIT TRUST. (123)

The blessing of him that was ready to perish came upon me. Job. 29:13.

Dr. Barnardo tells the following: A minister wrote to me on behalf of a member of his church whose wife was dead, and the man, who was a poor artisan, was very far gone in consumption. Though in a dying condition, he washed and dressed his two little boys, and then took them to the house of prayer every Sunday. He asked the minister, when he could not leave his bed, what was to become of his two children when he was gone. will not fail me." As soon as I heard about the man's trouble, I sent to say I would take his two little boys. The poor dying man, when he heard this, said: "You don't know how you have smoothed my pillow; all the thorns are now gone."

HANDWRITING ON THE WALL.

(124)

Dr. Morris Jastrow, in *Harper's Weekly* some years ago gave an interesting account of important discoveries of Nebuchadnezzar's palace, begun by his father and completed by himself—the palace of the "handwriting on the wall," in which Cyrus lived, and in which Alexander the Great died. Another discovery is that of the site of the great Temple of Marduk or Bel, the head of the Babylonian pantheon, and the Sacred Procession Street, leading from the temple to the Temple of

Nebo at Borsippa, with mosaics of the famous Babylonian lion along each side. Every New Year's Day the image of Marduk was carried from his temple on a visit to Nebo. Dr. Koldewey laid bare the streets for a distance of 1,500 feet. It was handsomely paved with two kinds of stone, and many fragments were found of limestone blocks, bearing the inscription:

Nebuchadnezzar, the King of Babylon,
The son of Nabopolassar, the King of Baby-

lon,
The street of Babylon for the procession of the great Lord Marduk, with paving of mountain stone.

I built as a highway,

O, Lord Marduk, grant eternal life.

From fragments of the lion mosaics a complete mosaic has been constructed, a picture of which in colors is one of the illustrations of the article. The Temple of E-sagila, "the lofty house," with its eight-storied tower—the traditional Tower of Babel—has also been definitely located, and as the remains are in a fair state of preservation, important discoveries are anticipated. Happily the East is constantly uncovering new Iliads, so that the spade bids fair to rival the pen in the work of uncovering and perpetuating the historical record.

CONVICT FACTORY. (125)

Fayette county, W. Va., with saloons, had at one time 159 convicts in the penitentiary. At the same time thirty-two counties without saloons had, combined, but 106 representatives in state prison—fifty-three more convicts from one saloon-cursed county than from thirty-two counties with prohibition. In two years Tennessee sent 1,253 convicts to the pen, of whom 801 were from the twelve counties that were then selling whisky and only 452 from the eighty-two saloonless counties.

In one year Sussex county, Mass. (Boston), had 16,897 convictions, 14,386 from crimes committed under the influence of liquor, only 2,511 from all other causes combined. Only think! With saloons, 16,897; without them, 2,511. Should we not destroy the saloons and save these 14,000 people rather than save the rum shops and destroy the men and the homes represented by these enormous figures?

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The Story of the Three Rings

(We quote the following story from "Nathan the Wise" by Gotthold Ephraim Lessing, the German critic. It will be found suitable for reading in a sermon on works—making strong the point that being followers of the only true religion we should prove by our lives that we possess the original ring.—Ed.)

The prologue tells of how Saladin the Sultan, calls Nathan the Wise before him. The latter imagines the Sultan wants to borrow money, or buy goods, or information of his foes.

The Sultan says he wants none of these, but

Saladin—I now desire thy teaching. Since thou art so wise, pray tell me once what faith, what law has seemed to thee most genuine.

Nathan—I am a Jew!

Saladin—And I a Mussulman. Between us is the Christian. Of these three religions, one alone can be the true. A man like thee remains not standing there, where merely chance of birth has cast his lot. Let me hear the reasons which I've lacked the time minutely to examine. Let me know—of course in strictest confidence—the grounds that have availed to fix thy final choice, that I may make it mine. How? Thou dost start? Dost weigh me with thy eye? It may well be that I'm the first of Sultans who e'er had a whim like this, which yet methinks is not unworthy of a Sultan.—Is't not so? Give answer! Speak! Or wishest thou to have a moment to reflect? I give it thee. Reflect, quickly reflect. I shall return without delay. (Retires to an adjoining room.)

Nathan—Hm! hm! How very strange! How dazed I am! What does the Sultan want? What? I thought 'twas money, and he wishes—Truth. And wishes it cast down and unalloyed, as though 'twere coin—yes, ancient coin—that's weighed. And that perhaps might do; but coin so new, which by the stamp alone is made to pass, and may be counted out upon the board,—that it is surely not. Can truth be put into the head like coin in a bag? Who then is here the Jew? Is't I or he? How then? If he in truth demand the truth? For the distrust that he employs the truth but as a trap, would be too mean! Too mean? And what then for a magnet is too mean? He rushed into the house and burst the door, 'tis true—people should knock and listen first, if they approach as friends. I must proceed with care. But how? To be a downright Jew will never do. And not to be at all a Jew, will do still less. If I'm no Jew, might he then ask why not a Mussulman? That's it! That can save me! Not children only are fed with tales.—He comes. Well, let him come. (Saladin returns.)

Saladin—(Aside)—Here then the field is clear. I've not returned too soon for thee? Are thy reflections ended? If so, speak out. There's none that hears us here.

Nathan—Would the whole world might hear us.

Saladin—Is Nathan so certain of his cause? Hm! that I call a wise man! never to conceal the truth! For it to hazard all—body and life, estate and blood!

Nathan—If it be needful, yes! Or be of use.

Saladin—Henceforth then I may hope that I rightly bear 'one of my titles: "Reformer of the world and of the law."

Nathan—Faith, 'tis a splendid title; yet before, O Sultan, I may quite confide in thee, permit me to relate a tale.

Saladin—Why not? I'm always fond of tales if they're well told.

Nathan—To tell them well is not my strongest point.

Saladin—Again so proudly modest? Make haste! the tale!

Nathan—In olden times a man lived in the East, who from a loving hand possessed a ring of priceless worth. An opal was the stone, in which a hundred brilliant colors played, and which the hidden virtue also had of making him who wore it, in this trust, pleasing to God and well beloved by man. What wonder then that this man in the East the ring upon his finger always kept, and so disposed that it should be for aye an heirloom in his house? He left the ring bequeathed unto the dearest of his sons, ordaining that he too the ring should leave to that one of his sons whom he most loved, and that this dearest one, without regard to birth, by virtue of the ring alone should ever be the house's head and prince. Thou understandest, Sultan?

Saladin—Yes; go on!

Nathan—Thus the ring came, from son to son, at last to one who was the father of three sons, who all alike were dutiful to him, and all of whom he therefore could not help but love alike. Only from time to time now this one, now the other, now the third—as each might chance to be alone with him, and his effusive heart the other two did not divide—seemed worthier of the ring, which through fond weakness he'd to each of them promised in turn. Thus it went on as long as it would do. But when he neared his death, the kindly father was most sore perplexed. It gave him pain to grieve two of his sons, who on his word relied. What should he do? In secret to a jeweler he sends, and orders him to make two other rings according to the pattern of the first. And bids him spare nor cost nor toil, that they may prove to be alike and just like it. The jeweler in this succeeds so well, that when he brings the rings, the model ring not e'en the father longer can discern. With joy he calls his sons, each one apart, and gives to each his blessing and his ring—and dies. Thou hear'st me, Sultan?

Saladin (who has turned away astonished)—Yes, I hear! Make haste and bring thy story to an end. Will it be—

Nathan—Already I have ended; for what is still to follow, comes of course. Scarce was the father dead, when each son comes and brings his ring, and each would of the house be lord. They search, they quarrel, they accuse: In vain; the right ring could not now be proved.—(After a pause, in which he awaits the Sultan's answer)—Almost as little as to use can be the right belief.

Saladin—How so? And that shall be the answer to my question?

Nathan—It shall serve merely as my excuse, if I presume not to discriminate between the rings the father ordered made with the intent that they should indiscriminate remain.

Saladin—The rings! Sport not with me! I should have thought that the religions,

which I named to thee, were easy to distinguish, e'en to dress and e'en to meat and drink.

Nathan—But only not as to the grounds on which they're thought to rest. For are they not all based on history, traditional or written? And history must be received on trust—is it not so? In whom now are we likeliest to trust? In our own people, surely; in those men whose blood we are, and who from infancy have proved their love and never us deceived, unless 'twere wholesomer to be deceived. How can I my forefathers less believe than thou dost thine? Or on the other hand, can ask of thee to say thy fathers lied, in order not to contradict my own? The same is true of Christians—is it not?

Saladin—(Aside)—Now by the living God, the man is right, and I'm struck dumb.

Nathan—Now to our rings let us return. As I have said, the sons brought suit against each other, and before the judge each truly swore that he'd received the ring directly from his father's hand, and swore—not the less true—that also long before he had by him solemnly assured that he one day the ring's prerogative should certainly enjoy. And each declared the father ne'er could have been false to him. Ere such a loving father he'd suspect, he'd sooner charge his brothers with foul play, though hitherto of them the very best he always had been ready to believe; and now he wished to find the traitors out, that he might on them be avenged.

Saladin—And now the judge? I long to hear what thou wilt make the judge reply. Relate!

Nathan—The judge spoke thus:—"If you the father cannot soon produce, then I dismiss you from my judgment seat. Think you that to solve riddles I sit here? Or wait you till the right ring opens its mouth? Yet stay! I hear the right ring doth possess the magic power of making one beloved, to God and man well pleasing. That alone must now decide. For surely the false rings will fail in that. Now whom love two of you the most? Make haste and speak! Why are you mute? It's only inward that the rings do work, not outward? Does each one love himself the most? Deceived deceivers are you then all three! And of your rings all three are not the true. Presumably the true ring being lost, the father to conceal or to repair the loss had three rings made for one."

Saladin—Grand! grand!

Nathan—And thereupon the judge went on to say: "If you'll, instead of sentence, take advice, this is my counsel: Let the matter rest just as it lies. If each of you has had a ring presented by his father, then let each believe his own the genuine ring. 'Tis possible the father did not wish to suffer any longer in his house the one ring's tyranny! And certainly, as he all three did love, and all alike, he would not willingly oppress the two to favor one. Well, then! Let each one strive to imitate that love, so pure and free from prejudice! Let each one vie with each in showing forth the virtue of the stone that's in his ring! Let him assist its might with gentleness, forbearance, love of peace, and with sincere submission to his God! And if the virtues of the stones remain, and in your children's children prove their power, after a thousand years have passed let them appear again before this seat. A wiser man than I will then sit here and speak. Depart!" Thus said the modest judge.

Unusual

A PUNCTILIOUS D. D.

A Mr. Dunlop once chanced to be present at a Presbyterian church, in a neighboring presbytery, where he saw a D. D. who on being asked to offer public prayer, for some reason declined. On the meeting adjourning, the good natured minister, without waiting for the formalities of an introduction stepped up to this mighty man, and said: "How do you do?" To this "freedom" the great man designed no reply. Whereupon Mr. Dunlop withdrew, merely remarking to a friend, "Eh! but is 'na he a queer man, that Doctor! He'll neither speak to God nor man."

A GODLY MERCHANTMAN.

The Rev. Geo. Moore was riding from Aberdeen to a village in the vicinity. He was covered with a large Spanish cloak, as a fierce snow storm was raging. He also wore a large shawl tied around the neck. These loose garments, covered with snow, and waving at times in the blast, startled the horse of a man who chanced to be on the same road. The frightened steed plunged and reared, and nearly unseated the horseman, who angrily exclaimed:

"Why, sir, you would frighten the very devil."

To which remark the quiet parson replied: "I am glad to hear that, for it's just my business."

OFFERINGS NOT ALWAYS A SIGN OF POPULARITY.

A Scottish Divine—Dr. Cook by name—once assisted in a service in one of the smallest kirks of Scotland, where the "average" collection amounted to only three pence. After the service in question the local minister remarked that "Dr. Cook must be a very popular man, as the amount of the offering that day was actually nine pence." To this the visitor humorously replied: "If that's all you got, then woe is me for my popularity, for I put the extra sixpence in myself."

AN INCENTIVE TO REVERENCE IN THE CHOIR.

Some years ago it leaked out that a President or Vice President of the United States, would, while visiting Chicago, attend a certain Episcopal church. Just before the service the choir master urged the boy choristers to be good, and to do their best in the musical part of the service, as the "great man would be there." This was overheard by the genial rector, whom some of us know to enjoy a joke, and we are not surprised to learn that he quietly added, as a still further reason, "that Almighty God would be there too."

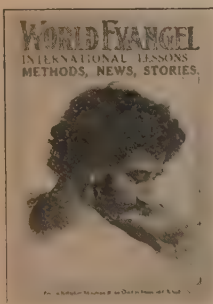
STRIKING EXEGESIS.

Rev. Hugh Peters, a Puritan divine, was preaching on the devils entering the herd of swine, and said: "My beloved, I shall give you three observations on the text, which, for your better remembrance, I shall clothe in three English proverbs.

First, the devils went from man into swine. "They had rather play at small game than stand out."

Second. When the devils possessed them, they ran down a bank into the sea. "They must needs go whom devils drive."

Third. They were all, no less than two thousand, drowned in the sea. "The devil brought his hogs to a fine market."



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THE INTERNATIONAL SUNDAY SCHOOL LESSONS

ISSUED BY THE INTERNATIONAL LESSON COMMITTEE.

Professor Ira M. Price, Secretary of American Section, The University of Chicago, Chicago, Illinois.

UNIFORM COURSE FOR 1910.

The majority of our Lessons are marked by the Gospel according to St. Matthew.

FIRST QUARTER.

THE PREPARATION.

- Jan. 2. John, the Forerunner of Jesus. Matt. 3:1-12. G. T. Matt. 3:3.
- Jan. 9. The Baptism and Temptation of Jesus. Matt. 3:13-17; 4:1-11. G. T. Hebrews 2:18.
- Jan. 16. The Beginning of the Galilean Ministry. Matt. 4:12-26. G. T. Matt. 4:16.

THE GOSPEL OF THE KINGDOM.

- Jan. 23. True Blessedness. Matt. 5:1-16. G. T. Matt. 5:8.
- Jan. 30. Some Laws of the Kingdom. Matt. 5:17-26, 38-48. G. T. Matt. 5:48.
- Feb. 6. Almsgiving and Prayer. Matt. 6:1-15. G. T. Matt. 6:1 (R. V.)
- Feb. 13. Worldliness and Trust. Matt. 6:19-34. G. T. Matt. 6:33.
- Feb. 20. The Golden Rule—Temperance Lesson. Matt. 7:1-12. G. T. Matt. 7:12.
- Feb. 27. False and True Discipleship. Matt. 7:13-29. G. T. Matt. 7:21.

THE GALILEAN MINISTRY.

- Mar. 6. Jesus the Healer. Matt. 8:2-17. G. T. Matt. 8:17.
- Mar. 13. Two Mighty Works. Matt. 8:23-34. G. T. Matt. 8:27.
- Mar. 20. A Paralytic Forgiven and Healed. Matt. 9:1-13. G. T. Matt. 9:6.
- Mar. 27. Review. G. T. Matt. 4:23. Or, Easter Lesson—The Empty Tomb. Mark 16:1-8. G. T. Rev. 1:18.

SECOND QUARTER.

- April 3. The Power of Faith. Matt. 9:18-34. G. T. Mark 9:23.
- April 10. The Mission of the Twelve. Matt. 9:35; 10:1-5, 40-42. G. T. Matt. 10:8.
- April 17. The Question of John the Baptist. Matt. 11:1-19. G. T. John 5:36 (R. V.)
- April 24. Warning and Invitation. Matt. 11:20-30. G. T. Matt. 11:28.
- May 1. Two Sabbath Incidents. Matt. 12:1-14. G. T. Matt. 12:7.
- May 8. Temperance Lesson. Prov. 23:29-35. G. T. Prov. 23:32.
- May 15. Growing Hatred to Jesus. Matt. 12:22-32, 38-42. G. T. Matt. 12:30. Or, Whitsuntide Lesson—The Work of the Spirit. 1 Cor. 12:1-31. G. T. 1 Cor. 12:4.
- May 22. The Death of John the Baptist. Matt. 14:1-12. G. T. Prov. 16:32.
- May 29. The Multitudes Fed. Matt. 14:13-21; 15:29-39. G. T. John 6:35.
- June 5. Jesus Walks on the Sea. Matt. 14:22-36. G. T. Matt. 14:33.
- June 12. The Canaanitish Woman. Matt. 15:21-28. G. T. 15:28.

- June 19. The Parable of the Sower. Matt. 13:1-9, 18-23. G. T. James 1:21.
- June 26. Parable of the Tares. Matt. 13:24-30, 36-43. G. T. Matt. 13:43.

THIRD QUARTER.

- July 3. Pictures of the Kingdom. Matt. 13:31-33, 44-52. G. T. Romans 14:17.
- July 10. Review. G. T. John 6:63.
- July 17. Peter's Confession. Matt. 16:13-28. G. T. Matt. 16:16.
- July 24. The Transfiguration. Matt. 17:1-8, 14-20. G. T. Matt. 17:5.
- July 31. A Lesson on Forgiveness. Matt. 18:21-35. G. T. Matt. 6:14.
- Aug. 7. Jesus on the Way to Jerusalem. Matt. 19:1-2, 13-26. G. T. Matt. 19:14.
- Aug. 14. The Laborers in the Vineyard. Matt. 20:1-16. G. T. Matt. 19:30.
- Aug. 21. Jesus Nearing Jerusalem. Matt. 20:17-34. G. T. Matt. 20:28.
- Aug. 28. Jesus Entering Jerusalem. Matt. 21:1-17. G. T. Matt. 21:9.

THE LAST TEACHINGS.

- Sept. 4. Two Parables of Judgment. Matt. 21:33-46. G. T. Matt. 21:43.
- Sept. 11. The King's Marriage Feast. Matt. 22:1-14. G. T. Matt. 22:14.
- Sept. 18. Three Questions. Matt. 22:15-22, 34-46. G. T. Matt. 22:21.
- Sept. 25. Temperance Lesson. Galatians 5:15-26. G. T. Gal. 5:25.

FOURTH QUARTER.

- Oct. 2. The Wise and Foolish Virgins. Matt. 25:1-13. G. T. Luke 13:40.
- Oct. 9. The Parable of the Talents. Matt. 25:14-30. G. T. Matt. 25:21.
- Oct. 16. The Last Judgment. Matt. 25:31-46. G. T. Matt. 25:40.
- Oct. 23. Review. G. T. Luke 9:51.
- Oct. 30. The Anointing of Jesus. Matt. 26:1-16. G. T. Mark 14:8.
- Nov. 6. The Last Supper. Matt. 26:17-39. G. T. Luke 22:19.
- Nov. 13. World's Temperance Lesson. Matt. 24:32-51. G. T. Matt. 26:41.
- Nov. 20. Jesus in Gethsemane. Matt. 26:36-56. G. T. Matt. 26:45.
- Nov. 27. The Trial of Jesus. Matt. 26:57-69. G. T. 1 Pet. 2:23.
- Dec. 4. Peter's Denial. Matt. 26:31-35, 69-75. G. T. 1 Cor. 10:12.
- Dec. 11. The Crucifixion. Matt. 27:15-50. G. T. Isa. 53:6.
- Dec. 18. The Resurrection. Matt. 28:1-10. G. T. Matt. 28:20.
- Dec. 25. Review. G. T. Philippians 2:8. Or, Christmas Lesson. Luke 2:6-20. G. T. Luke 2:11.



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OLD TESTAMENT

Gospels Acts Epistles Apocalypse
NEW TESTAMENT

The Expositor



Theological and Religious Book Supplement The Best Commentaries for a Preacher's Library

Samuel Gardiner Ayres, Librarian of Drew Theological Seminary Library.

For years it has been my privilege to act as adviser to young men entering the ministry in purchasing their books. The most difficult problem of all has been the commentary problem, and to this day I hesitate very much to give a list.

It is not possible to prescribe a commentary as a set, because while the plan may be good, not all men employed in the making of a set have equal scholarship or equal ability and clearness of expression and thought. The second difficulty is found in the fact that the human mind is as various in character as the human face. What would answer for a minister now would not answer for him ten years from now, because in the meantime he has been in school and attended a theological seminary, and has grown so that he can fully appreciate the very highest type of commentary written. But even after that he may have found that what a professor would call the highest type of commentary is for him mere husks which contain no grain for his sowing, or even germs over which he may brood, and which may spring up and bear abundant fruit. Another difficulty in selection is caused by the great number now published.

There are at least four kinds of commentaries made and sold, for the use of scholars, preachers and Biblical students. First, the critical and exegetical. These deal most largely with what are known as academical questions, the close, literal and minute meaning of words in the original language, of either the Old or New Testaments, and other questions which arise in the light of the discoveries in science and archaeology. They are microscopic and not telescopic. They are rarely inspirational. They deal mostly with facts, or at least, with fancied facts. In some of the commentaries of this class the student will find much of the so-called higher criticisms, along with scholarship of a very high type and the results of indefatigable work, which one cannot afford to miss because of his prejudices. One may study a book of this kind and not for a moment be obliged to believe in the parts which are not in keeping with his own faith and such parts as might inculcate doubt.

The second kind of commentary is the work of an expositor rather than of a critic. It is telescopic instead of microscopic. It treats with the thought rather than the expression of the thought. It has to do with the argument

and the philosophy of the writer rather than the philology.

The third kind of commentary is the homiletical. It is to the preacher, what the pony is to the college man, and it is a kind of commentary that I utterly abhor. It seems to me that if a preacher has a collection of such commentaries in his library, he should place over them the sign, "stealing made easy." Such books are used only by boys and weaker minded preachers. It is far better for a man whose mind seeks the homiletical, to buy volumes of sermons and read them, not for direct appropriation, but for their inspirational value and cultivation of style and method of treatment.

There is a fourth kind of commentary which is capable of being either very good or very bad; viz., the devotional. If one can find as fine a work as Leighton on St. Peter for every other book of the Bible, he will get much benefit for his spiritual life and up-building. Matthew Henry's great commentary has much of this character that is of value.

Fifth.—Some day there will be another kind of commentary, which will be largely sociological in character. Much light may be thrown upon the truth, especially of the New Testament, by a correct understanding of the social organization of the Roman Empire, the Greek life, and the Jewish life. Combine this with the recent archaeological discoveries, which will undoubtedly continue for years to come, and we have the prospect of something much greater and better than anything which we now have; especially if we are able to raise up, as a result of our present system of education, men who have breadth enough to combine exegesis, exposition, sociology, and above all to permeate the whole with a true devotional and reverent spirit.

Some of my readers will probably be surprised when I say that there are men who should not buy any commentaries at all. Such men are those who find their gold in the study of literature, and make it their commentary. Some of the greatest preachers whom we have had are of this type. I think Dr. Newell Dwight Hillis is an illustrious example, though I presume that he has many commentaries in his library, and occasionally uses them. But valuing them as he may, he has shown with it the marks of a man who loves with an ardent devotion the best of literature.

In the following list I do not for a moment allow myself to stand as endorsing any or all of the positions of the given authors. I simply include them in the list because at present there is nothing better of the kind.

FIRST, Sets of Commentaries. I would not advise any man of limited means to buy sets of commentaries. As I have suggested above the volumes are usually unequal in value. I can indicate to you some of the best. The International Critical Commentary is good on the New Testament, and one or two on the Old Testament are strong. The Expositor's Bible is very good, though about a dozen volumes fall much below the rest in value. The Cambridge Bible is especially good for its introductions. It is much stronger on the Old Testament than on the New. The

Westminster Commentary, as far as issued, contains some splendid critical work. The New Century Bible, somewhat briefer than the Cambridge Bible even, is a work of value. Among the older commentaries, Matthew Henry's Commentary is of especial value for its spiritual insight. We should not fail to mention in this connection the Bible Commentary, or as it is known in England, the Speaker's Commentary, edited by F. C. Cook, and containing much splendid work of a critical nature. Recently a single volume on the whole Bible has appeared, edited by Dummelow, and published by Macmillan Company at \$2.50, net. It is a work of unusual value, and supersedes anything of the kind hitherto undertaken. Mention should also be made of Whedon's Commentary on the New Testament. This is especially strong, and while the work is much condensed, it is characterized by sound judgment, thorough scholarship and spiritual insight.

SECOND, Old Testament Commentaries. Some years ago the Keil and Delitzsch Commentaries were in the forefront, but they have been largely superseded now by other later ones.

GENESIS—Critical:—Driver, in the Westminster Commentary, published by E. S. Gorham, N. Y.; Dillman, published a little earlier by Scribners, N. Y., should be included here.

Exposition:—Marcus Dods in the Expositor Bible. Alexander Maclaren—Expositions of Holy Scriptures.

EXODUS:—Until very recently we have not had an adequate or satisfactory commentary on this very important book of the Old Testament. But McNeile has done some splendid work in his commentary published in the Westminster series. (Gorham.)

R. W. Dale—The Ten Commandments. (Whittaker.)

LEVITICUS:—We have no commentary worth recommending on this book.

NUMBERS—Critical:—George B. Gray. International Critical Commentary.

DEUTERONOMY:—Here we have the great critical commentary of S. R. Driver on the Book of Deuteronomy, published in the International Critical Commentary, by Scribners.

Exposition:—A. Harper in the Expositor's Bible.

JOSHUA:—Nothing.

JUDGES:—G. F. Moore on Judges and Ruth in the International Critical Commentary is very scholarly, but very much inclined to the rationalistic school of interpretation.

I-II SAMUEL:—A. R. S. Kennedy—in the Century Bible. Critical. W. G. Blaikie—in the Expositor's Bible. 2 Vols.

I-II KINGS:—J. Skinner—The Century Bible. F. W. Farrar—The Expositor's Bible. 2 Vols.

I-II CHRONICLES:—W. E. Barnes—The Cambridge Bible. Critical. W. H. Bennett—The Expositor's Bible.

EZRA—NEHEMIAH:—H. E. Ryle in the Cambridge Bible.

ESTHER:—We have here a great Commentary by the late A. B. Davidson, included in the Cambridge Bible.

L. B. Paton—The International Critical Commentary.

JOB—The great commentary on Job is that of A. B. Davidson, in the Cambridge Bible.

Exposition—B. A. Watson in the Expositor's Bible.

PSALMS—Critical—C. A. Briggs, two volumes, in the International Critical Commentary; Kirkpatrick, in the Cambridge Bible; Delitzsch, three volumes, published by Scribner's; and Perowne, two volumes. These are all great commentaries of a critical nature.

A book of entirely different character is that of R. E. Prothero, "The Psalms in Human Life," is now included in "Everyman's Library," very inspirational.

One of the finest devotional studies which we have is that of F. B. Meyer, in the Shepherd Psalm. There is another one equally fine, but somewhat less known, written by George Adam Smith, and published by Dodd, Mead & Co.

PROVERBS—Critical—The best critical commentary is that by C. H. Toy.

Exposition—R. F. Horton has written a very fine exposition of this wonderful book, which is included in the Expositor's Bible.

ECCLESIASTES—G. A. Barton—International Critical Commentary. S. Cox—Expositor's Bible.

SONG OF SOLOMON—A. Harper—Cambridge Bible.

ISAIAH—Critical—Undoubtedly Cheyne's Commentary is the greatest critical commentary which we have at present, but it is very radical. Skinner, in the Cambridge Bible, is preferred by others.

Exposition—George Adam Smith—The Expositor's Bible.

JEREMIAH—LAMENTATIONS—A. W. Stearne—Jeremiah and Lamentations—Cambridge Bible. The second volume of Jeremiah, by W. H. Bennett, in the Expositor's Bible, is good. We do not recommend the first volume written by C. J. Ball.

EZEKIEL—Critical—The best critical commentary is that of A. B. Davidson, in the Cambridge Bible.

DANIEL—This puzzling book has many books written about it. Driver in the Cambridge Bible is probably the best we have. There is room for a first class commentary here.

THE MINOR PROPHETS—The Commentary by Orelli is of high grade but now somewhat old. The best Exposition of the Minor Prophets is to be found in George Adam Smith's The Minor Prophets, in the Expositor's Bible. The work done by F. C. Eiselen in Whedon's Commentary is very valuable.

HOSEA—W. R. Harper—The International Critical is not entirely satisfactory.

JOEL—AMOS—S. R. Driver—The Cambridge Bible.

OBADIAH—JONAH—T. T. Perowne—The Cambridge Bible.

MICAH—T. K. Cheyne—The Cambridge Bible.

NAHUM—HABAKKUK—ZEPHANIAH—A. B. Davidson—Cambridge Bible.

HAGGAI—ZECHARIAH—MALACHI—Perowne—The Cambridge Bible.

New Testament Commentaries

Third, New Testament Commentaries. We have two great critical works dealing almost solely with the philology of the New Testament. The older one, of Alford, which is still un superseded in many respects, especially when one takes into account his use of patristic sources. The second great one is the Expositor's Greek Testament, published by Dodd, Mead & Co., which, while lacking in the point in which Alford is strong, is strong in this particular, that in addition to the critical work it presents some of the best work that has been done in the study of Biblical Theology. Whedon's Commentary on the New Testament has already been mentioned.

MATTHEW—Critical—Allen, in the International Critical Commentary is somewhat disappointing, and there is yet room for a great commentary on this book, written from the critical standpoint.

Broadus, in the American Commentary, comes very near it, and is a fine work.

Exposition—J. Morrison—Practical Commentary (Hodder & Stoughton). A. Maclaren—Expositions of Scripture.

MARK—On the Gospel of Mark, which until ten years ago had been wonderfully neglected, and nothing worth while produced, we now have two splendid commentaries, that by H. B. Swete, published by Macmillan, and

that of Gould, in the International Critical. Swete is the greater.

Exposition—R. F. Horton—Cartoons of St. Mark (Revell). W. H. Bennett—The Life of Christ according to St. Mark.

LUKE—On Luke we have a great commentary of a critical type in that of Plummer in the International Critical. An exposition of a semi-critical nature is that by F. Godet.

Henry Burton's work on Luke in the Expositor's Bible is one of the best in the entire series.

JOHN—When we come to the Gospel of John, we have a great wealth of material. Westcott, in the Bible Commentary, and also the volumes edited by his son, McClymont, in the New Century, Godet.

Exposition—Marcus Dods in the Expositor's Bible stands at the head of its class. G. P. Eckman—Studies in the Gospel of John.

ACTS—The great commentary of a critical type on Acts, is that of R. B. Rackham, in the Westminster series. The older commentaries of Gloag and Hackett, were superseded by this magnificent piece of work. We should not fail to mention the fine work of Knowling in the Expositor's Greek Testament. The best Exposition is that of Stokes in the Expositor's Bible.

Exposition:—Stokes in the Expositor's Bible, Benson. Address on the Acts (Macmillan).

ROMANS:—When we come to the Book of Romans our selection must be made in a different way from that indicated on any other book. We will select the great commentary of Sanday in the International Critical series for its exegesis. Moule, in the Cambridge Bible for its presentation of the modern Calvinistic viewpoint; Williams, published by Eaton & Mains, and Beet, published by Whittaker, for their statement of the Arminian standpoint, and Godet for the statement of the position midway between Calvinism and Arminianism.

I-II CORINTHIANS:—Findlay in Expositor's Greek Testament.

Godet, published by Scribner's. Goudge in The Westminster Commentary.

Exposition:—Dods, Expositor's Bible.

Beet:—On both the Epistles, Whittaker. Whittaker.

Denney, in the Expositor's Bible.

GALATIANS:—Lightfoot has not been superseded as the best critical commentary. Ramsay is archaeological.

Exposition:—Findlay—The Expositor's Bible.

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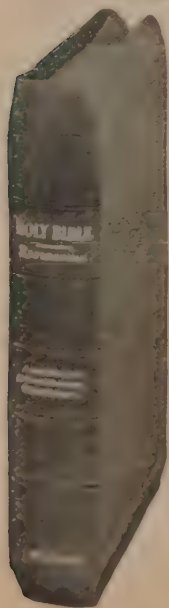
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"If you care to add a few words, as to what part impressed you, or what impression was made, it would be very kind and thoroughly appreciated."

How much can I afford to spend on books, is often a problem with a pastor on moderate salary.

Don't buy books on the emotional plan. Use as much care and judgment in buying books as you use in making friends.

But it is necessary that the preacher be well-read if not widely read. Consider your book money an investment which will pay you an appreciable income in wider usefulness, if not in larger salary.

When a man reaches the place where he does not expect a call to a larger, or more difficult place, where he will not need to be conversant with the records of the literary seismographs which are recording the vibrations and upheavals of the minds and hearts of men, then he has reached the dead line. Until he has reached that line he should buy the books necessary to such information and thus prepare himself to answer the call that will surely come.

I know a little pastor who studies as assiduously as if he were the pastor of a metropolitan church, instead of being in the suburbs. One of two things will happen—either he will make his church as large and useful as a metropolitan church, or he will be called to one.

The foregoing refers to the books necessary to his work as preacher. Let him not fail to provide himself with the books which minister to the building of his soul and character. He must not fail to do for himself what he is urging and teaching others to do—else he will become insincere. No profession has so many temptations to hypocrisy as the ministry.

Practicability leads us to suggest that in a division of wedding fees with the pastor's wife, that the pastor use his half for books.

Literary work often brings returns which reinvested in books will bring greater ability and larger returns in that field.

If you have time for only one book, we all know what that should be, and the preacher who uses any book as a substitute for the Book will soon find that his preaching has lost that "power" and "authority" of the simple preacher, who was heard with gladness by the common people.

Very few there are but what have the time, and it is important that they should use that time in studying and reading the books that will make them more capable and intelligent teachers and interpreters of the Book.

Of equal importance are the knowledge and wisdom which will enable them to discern the emotions and thoughts, weaknesses and strength of those who should be taught.

Neglect nothing which will enable you to open the eyes of the blind. The remedy may be clay and spittle or it may be the knowledge and words of life which he used with blind Nicodemus.

GEORGE L. ROBINSON,

*Professor of Old Testament Literature,
McCormick Theological Seminary, Chicago.*

Ernest Thompson Seton's "Natural History of the Ten Commandments," in which the author shows by numerous examples how the brute creation by nature respect law, in particular Commandments 5-10, at least within their own species.

Of really solid literature Alexander MacLaren's "Expositions of Holy Scripture," which are a fitting monument to the "prince of preachers," and ought to be in every minister's working library.

NOLAN R. BEST,
Editor "The Interior," Chicago.

I confess that I don't know exactly when it was published, but the book which in the last year has proved most stimulating to my own thought was Gilbert Chesterton's "Orthodoxy." I have all along maintained much confidence that the modern man would soon get around to practically the old orthodox position and would find himself able to express the great elements of historic theology not only in modern language, but in full harmony with all modern scientific thought, and Chesterton's book seems to me to be a proof that that confidence was not misplaced. Chesterton is not, of course, a scientific thinker, but I believe scientific thinkers will soon follow in the path that he has at least blazed out.

B. B. TYLER,
Denver, Colo.

"The Heart of the Gospel," by James M. Campbell, D. D., is a book which I find pleasure in commending. I read it through from the first word to the last, twice, during my summer vacation. I promise myself the pleasure of a third reading. Dr. Campbell's treatment of the death of Christ for our sins satisfies the intellect and moves the heart.

WILLIAM F. McDOWELL,
Bishop Methodist Episcopal Church.

I think the most valuable publication I have read during the last year has been "The Dictionary of Christ and the Gospels," in which, in a carefully chosen order, I carefully read

all the principal articles concerning Jesus Christ.

JAMES G. K. McCLURE,

Pres. McCormick Theological Seminary.

The last book that I have read is "In Relief of Doubt," by R. E. Welsh, M. A., which was issued years ago. It answers the needs of so many of my friends that I have constantly thought of my friends as I have read it and I have wished they might carefully study it.

S. H. WILLIAMS,

One of the Leading Laymen of Connecticut.

I think the book that has impressed me as much as any during the past year along the lines you mention, is a small book called "The Spiritual Life," by Rev. O. A. Kingsbury. I was impressed by the four elements in the spiritual life which he gave, viz.: Worship, Morality, Service and Communion.

HERBERT L. WILLETT,

Dean of the Disciple's Divinity House, University of Chicago.

The book from which I have derived the most benefit during the past year is perhaps one that few of your readers will have read. It is the two volume work by George Adam Smith, entitled "Jerusalem," A. C. Armstrong & Son. Those who are acquainted with his former monumental work on "The Historical Geography of the Holy Land" will not need to be assured that the later work is full not only of information, but of inspiration as well to the Biblical student. It is a notable addition to our knowledge of the holy city.

REV. EDGAR P. HILL,

Chicago, Ill.

I am inclined to think the book which inspired me most this past year was Forsythe's "Positive Preaching and the Modern Mind." It appeared before but I had not read it. I was also impressed with Pres. Faunce's "The Educational Ideal in the Ministry," published by The Macmillan Co.

HENRY T. BAILEY,

North Scituate, Mass.

I have not read many religious books during the last year, but of those I have read that which interested me most was "The Living Word," by Dr. Elwood Worcester, published by Moffat, Yard & Co. It is a live book and stirs one's thought and faith. Of course I do not agree with him wholly, especially in his chapter on "The Earth As An Angel."

R. A. TORREY,

Evangelist and Bible Teacher.

The book which impressed me as being of largest value to the minister and to the church, the book from which I have received most personal benefit, is Dr. Scofield's Reference Bible. Indeed, I am so impressed by it that I feel that every minister and Christian worker should obtain a copy. The introductions to the different books are simply invaluable; they pack more sometimes into a single sentence than other books put in a

volume. The footnotes also are of great value. The references are beyond all comparison better than in any other Bible with which I am acquainted. The paragraph divisions oftentimes throw a flood of light upon the verses that follow.

JOHN R. MOTT,

Foreign Department International Committee Y. M. C. A., New York City.

I have been much stimulated during the past year by the following three books: Conquering Prayer, by Swetenham; Psychological Principles of Education, by Horne, (especially the part pertaining to religious education); Sixty Years With the Bible, by Clarke.

While in each of these books there are certain conclusions which I can not accept, they have all started new, suggestive and most helpful lines of thought and study.

J. G. COWDEN,

Presbyterian Evangelist, Caldwell, Idaho.

Have greatly enjoyed reading in the past year Bishop Fellows' "Health and Happiness," A. C. McClurg Co. Next in profit and enjoyment would place Dr. Orr's work on the Resurrection, being scholarly but popular in style and a complete refutation of the objections of the fanciful higher criticism. But to me the best book of my reading this year has been Dr. Alfred E. Garvie's "The Pauline Theology." An up-to-date and a classic in its popularization of the dear precious doctrines of the Cross. He is the peer of Dr. Denney or Forsythe in bringing home to common understanding what some consider the surpassing mysteries of the evangelical faith, but which explained as these men explain them, commend themselves to the universal heart as nothing else does or can.

W. G. MOOREHEAD,

Theological Seminary, Xenia, O.

Three books stand out prominent in my mind:

1. Dr. James Orr's book on the Resurrection of Christ.
2. Isaac Haldeman's book, "Christian Science and the Bible."
3. Rudolph Otto's "Naturalism and Religion."

All three are strong. Otto's specially demonstrates that the main, the fundamental idea of Darwinism, natural selection and the survival of the fittest, is being abandoned in Europe almost entirely as an insufficient and inefficient explanation of the facts. "Saltatory Evolution" is now the prevailing theory, evolution by jumps or breaks.

Dr. Orr's book is a profound and convincing investigation of the essential truth of Christ's Resurrection from the dead.

The book of Haldeman contrasts Christian Science and the Bible point by point in the features of the former. I think it is beyond question the most powerful arraignment of Mrs. Eddy's system that has been published.



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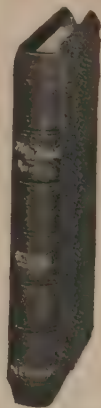
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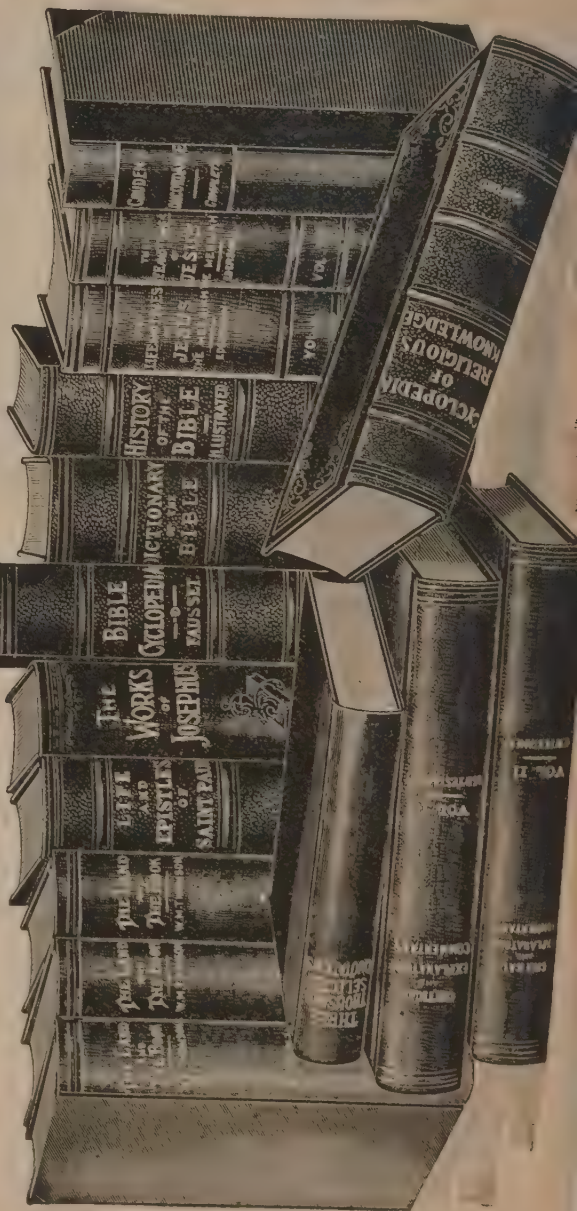
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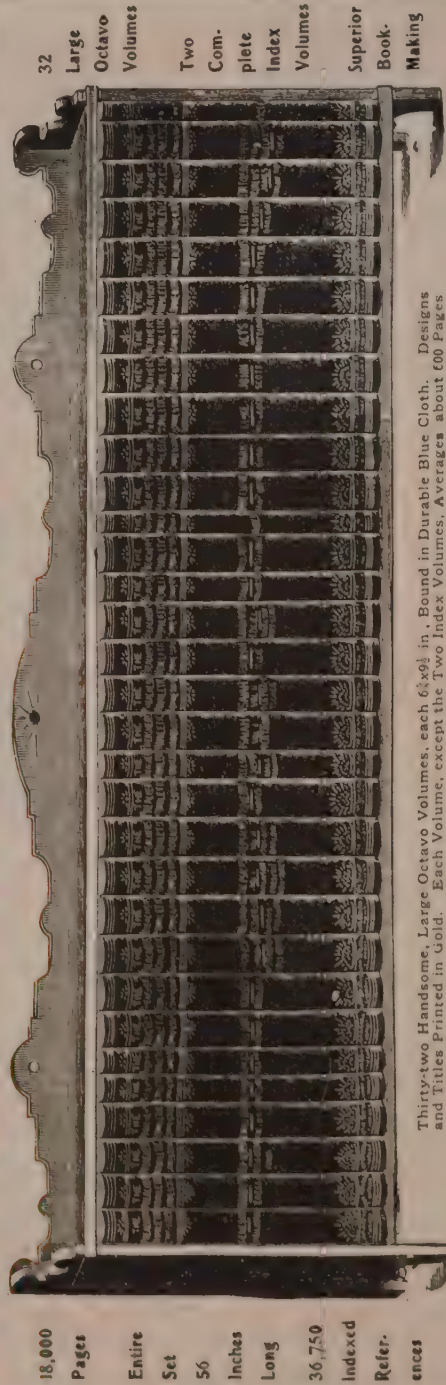
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caulay; in wit and humor the best is to be found, while all the vulgar or even insinuating has been eliminated.

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A postal card, requesting full particulars of this special edition of the Great Warner Library, both as to price and terms of payment, will be answered promptly. Address The Werner Company, Department 36, Akron, Ohio.

Impressive Books

(Continued from Page 108)

A. T. PIERSON,
Brooklyn, N. Y.

It is rather difficult to elect among some three or four books read carefully within the past twelvemonth. The book that interested and profited me most was Dr. H. C. Mabie's "Method in Soul Winning," which I regard as on the whole the best treatise on that fine art of which I know. Prof. Orr's book on the Old Testament is especially helpful in these days of destructive criticism, the best of its sort. Dr. H. T. Schofield's book on "Christian Sanity" is first class. Each of these is in a different line. And to them all I add the new book on Wm. Duncan and his Mettakahtha, one of the most marvelous biographies I know, "The Apostles of Alaska," by Jno. W. Arctander.

FREDERICK B. GRUEL,
Haverhill, Mass.

"Jesus and the Gospel," by James Denney, D. D. This is a great and scholarly contribution to the church in that it places the emphasis of Christianity where it belongs and wins heartiest assent, namely, the person of Christ.

GEORGE HODGES,
Dean Episcopal Theological School, Cambridge, Mass.

In my judgment, the religious book of most interest and importance during the past year is "Studies in Mystical Religion," by Dr. Rufus Jones of Haverford College, John C. Winston, publisher. It is an exposition of a great theme which has been in much obscurity. It brings to the attention a considerable company of persons, now forgotten by most people, but once enormously influential, and it revives their influence for our benefit today. It is a study of the lives of men and women whose religion was at first hand.

CHARLES M. SHELDON,
Topeka, Kan.

I have not read any theological or religious book during the past year from which I have received any particular help. I do not mean to say that I have not read any books, but none of them has made any particular impression upon me. As I get older I find that I get less and less help from books, that is, books of a certain kind, and I do not know that I have any particular shame in acknowledging what is a fact, that I get more help theologically and religiously from human experiences and everyday history of people than I do from any modern theological or religious treatises.

F. C. EISELEN,
Garrett Biblical Institute, Evanston, Ill.

At least one of the most suggestive books that have come under my observation during the past year is R. W. Rogers' "The Religion of Babylonia and Assyria, Especially In Its Relations to Israel," published by Eaton & Mains.

W. H. GRIFFITH THOMAS,
Oxford, Eng.

W. M. Clow's book, "The Cross In Christian Experience," is the most satisfying book on the atonement which I have read since Dr. Denney's great work appeared, and I shall always put these two together in my mind as well as on my bookshelf. Mr. Clow's treatment is truly refreshing, an education for the mind and an inspiration for the heart. It penetrates to the very heart of the old story of the Divine Atonement of Christ crucified. If only the substance of it were preached in all our pulpits it would do more than any writing else to bring about spiritual revival. (This is published by the Geo. H. Doran Co., New York.)

WALDO S. PRATT,
Professor Hartford Theological Seminary.

Really the most stimulating book in these fields that I have lately read is the anniversary volume, "Recent Christian Progress," published this year by our Hartford Theological Seminary through The Macmillan Co. It is packed with fresh information and gives a most inspiring outlook on the whole broad field of scholarship and practical effort.

REV. H. D. C. MACLACHLAN,
Richmond, Va.

I do not know whether my preference will be of much interest to the readers of "The Expositor," but I do not hesitate to say that the book which stands out from all which I have read within the last year is Loisy's "The Gospel and the Church." It interested me, first, as being written by the foremost leader of the Modernist movement; second, because of its absolute sincerity; and third, because it contains, as it seems to me, a complete answer to the method of Harnack in finding the essence of Christianity in some arbitrarily selected truth taught and practiced by Jesus. Loisy's conception of the functional and vital quality of Christianity is very illuminating. After reading his book one does not see how any one can ever again propose to go back to the acorn for the essence of the oak. Along with "The Gospel and the Church" one should read Smyth's, "The Passing Protestantism and the Coming Catholicism."

H. D. GALAUDET,
Boston, Mass.

Rauschenbusch: "Christianity and the Social Crisis," as a masterly reading of present conditions in the light of past history experience.

JOHN R. CROSSER, D. D.,
Pastor Kenwood Evangelical Church,
Chicago, Ill.

In all seriousness I answer, a new reading of the Bible puts it first where it has been for me at all times but at present with a new aptness.

The Sermon on the Mount and Paul's exposition of that sermon are the parts that seem to me to meet the needs of the present day sociologically and the Gospel of John religiously.

PHILIP S. MOXOM,
Springfield, Mass.

Von Soden's "Early Christian Literature," Crown Theological Library; Putnam, Foster's "The Function of Religion in the Struggle for Existence," University of Chicago Press, and Clarke's "The Christian Doctrine of God, Scribner's. In all there is a note of profound sincerity. Each meets a different need. Von Soden speaks to the student, Foster speaks to the inquiring skeptic. Clarke speaks to the Christian thinker.

Book Notes

The book of fiction which will interest the preacher most is "A Certain Rich Man." By William Allen White, published by Macmillan Co., 66 Fifth Ave., New York, at \$1.50.

There are several striking points which could be quoted in a sermon on "What Profiteth a Man to Gain the Whole World and Lose His Own Soul." No fiction that we know shows the bitterness of great riches as does "A Certain Rich Man." It is intensely interesting.

The Bible for Home and School: Genesis, by H. G. Mitchell, and *Galatians*, by B. W. Bacon, are two new issues of this excellent and convenient series of handy commentaries.

Price, *Genesis*, 90 cents net; *Galatians*, 50 cents net. The Macmillan Co., 66 Fifth Ave., New York.

My Father's Business, by Charles E. Jefferson, pastor of Broadway Tabernacle, is a series of sermons to children preached during the last ten years. It is artistically bound with full-page illustrations, famous paintings reproduced in brown tint.

Price, \$1.25 net. Postage, 12 cents. Thos. Y. Crowell & Co., New York.

Christianity, Its Nature and Its Truth, by Arthur S. Peake, professor of Biblical Exegesis in the University of Manchester, is a re-statement of the essentials of Christianity and a discussion of the questions of the present day.

Price, \$1.25 net. Postage, 12 cents. Thos. Y. Crowell & Co., New York.

The Mind of Christ, by T. Calvin McClelland, pastor of the Memorial Presbyterian Church of Brooklyn, New York, is an attempt to answer the question, What did Jesus believe and teach?

Price, \$1.25 net. Postage, 12 cents. Thos. Y. Crowell & Co., New York.

Christmas Builders, by Charles E. Jefferson, is an ingenious plea for a more rational observance of Christmas.

Price, 50 cents net. Postage, 5 cents. Thos. Y. Crowell & Co., New York.

"Cain's Wife" is the title of a book of sixteen sermons by French E. Oliver, Kansas City, Mo.

The book includes Oliver's well known lecture on amusements "The Devil's Incubators." Oliver has the vigor of a Banks and the word painting power of Talmage.

If you need a homiletic tonic get the book. It sells for \$1.50.

Dreaming Back, by Floretta Newbury Crawford, is a little book of poems of home.

Price, \$1.00. Broadway Publishing Co., 835 Broadway, New York.

The Church and Her Prophets is a little book discussing the church and those who give her message. Broadway Publishing Co., 835 Broadway, New York.

Rich in Yesterdays, by Henry Ostrom, is a message to the aged.

Price, 75 cents. Praise Publishing Co., 1530 Chestnut St., Philadelphia, Pa.

The Social Message of Our Lord, by Bishop W. M. Bell, is a discussion of the relation of the church to the present-day problems of the cities. The Otterbein Press, Dayton, O.

The Gate Beautiful, by J. R. Miller, is another of the well-known devotional books by this author.

Price, 65 cents. Postage, 8 cents. Thos. Y. Crowell & Co., New York City.

Studies in Christianity, by Prof. Borden P. Bowne, consists of a series of essays written "to relieve some of the difficulties under which popular religious thought labors because of misunderstanding."

Price, \$1.50 net. Houghton, Mifflin Co., Boston and New York.

Election and Service, by Prof. A. S. Peake, is one of a series of small books, *Aids to Devotional Study of Scripture*. Geo. H. Doran Co., New York.

What is Worth While Series consists of small, interesting volumes, bound in white Leatherette, with pansy decoration. Here are five new volumes:

Homespun Religion. Elmer Ellsworth Higley, D. D.

The Master's Friendships. J. R. Miller.

Until the Evening. Arthur C. Benson.

What They Did With Themselves. E. H. Abbott.

Why Grow Old? O. S. Marden.

Price, 30 cents each net. Postage, 5 cents extra. Thos. Y. Crowell & Co., New York City.

The Book and the Message, by H. C. Alleman, D. D., and W. H. Dunbar, D. D., is volume one of the Lutheran Teacher-Training Series.

Price, 35 cents in paper; 50 cents in cloth. Lutheran Publication Society, Philadelphia, Pa.

That Man Donalclitis, by Margaret R. Seebach, is a story of the miners and conditions in the coal regions.

Price, \$1.25. Lutheran Publication Society, Philadelphia, Pa.

Peloubet's Select Notes on the International Sunday School lessons for 1910, by F. N. Peloubet and Amos R. Wells, is the thirty-sixth consecutive volume of this valuable publication.

Price, \$1.25. W. A. Wilde Co., Boston, Mass.

The Sunday Kindergarten, Game, Gift and Story, by Carrie S. Ferris, contains suggestions for lessons for the little ones of stories, motion-songs and table handwork.

Price, \$1.40, postpaid. University of Chicago Press.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

A Word to the Pastors

For a year we have done our best to gather from every available source methods of work for our brethren in the active ministry. From time to time we have received hearty words of appreciation and many helpful suggestions. Occasionally one of the brethren sends us a short article about his work. For all these favors we are certainly thankful. Our object in editing this department is to be helpful to pastors. For this reason we wish more of them would feel sufficiently interested to send us accounts of their work.

Send us copies of your annual report, your church manuals, bundles of your church calendars, lists of your sermon topics, accounts of your plans for evangelistic meetings, and samples of your Rally Day printed matter. Everything that may be called a method we desire.

It is sometimes impossible for us to print everything just as we receive it. Sometimes we keep articles and printed matter six months or a year in our files before we find a place for them in the magazine. Once more, if you find anything in the way of a method in your denominational paper or in any of your magazines send it along. We can make splendid use of it for the rest of the brethren. We are co-operating in this matter and your editor seeks to serve you all the best he can.

If you find anything in our department that you especially like or can use with profit, we would be pleased to know it. Be sure to send everything that has to do with this department to E. A. King, 4 South Sixth street, North Yakima, Washington.

The Social Department of the Church

Notes on an address by G. J. Galpin before the Madison, Wisconsin, Baptist Association.

The Social Spirit: The church works on a basis of agreement—a small basis—agreement in a few things out of a vast mass of individual religious differences. Church religion is social religion. So the social spirit is the rich, warm earth-bed of social religion. This spirit requires sufficient acquaintance, person with person, to allow free interchange of the spirit of good-will. Acquaintance waits for an event, something to happen, which will unmistakably show each to each and convince each one that he can depend on the other in time of stress and need.

The events, the means, the media of acquaintance in and about the church are thus important. A noble spirit can be revealed in very small ways. It does not require huge dealings. The church has depended much upon the handshake as a medium of acquaintance—too much; for the handshake needs more events to reveal character.

The method of socializing: The fundamental social relation in life is that of host and his hospitality and guest and his gracious recep-

tivity. I propose this basis for the social department of the church. The host starts things, takes the initiative, makes plans, foresees events. He is the giver, and gets the blessings of hospitality. The guest stands ready to acquiesce. He follows his host. He takes and feels the blessings of gratefulness.

Groups within the church as hosts: The different societies—such as the Ladies' Aid, the Young People's Society, the Men's Bible Class can be host. The children will enjoy being host. The young men, the young women.

Groups within as guests. The whole church membership can be guests of any of the hosts. The church congregation; the Sunday School; the aged home-stayers can be gotten out once a year; the infants and toddlers can be guests.

Groups without the church as guests. The men who never are anybody's guests. The women who never are invited anywhere. The children who never had a party; the band; the baseball team; the mayor and aldermen; the young mothers of the village; the other churches.

Instruments of the social spirit: First, indoors. Make use of occasions that are looked forward to by everybody as fetes, such as holidays, birthdays. The advertising is done for you, people get up their expectations and are ready on such occasions.

Get an out-of-town guest of honor to meet. Get a Baptist mayor, a Baptist baseball man, a Baptist musician. If there is talk—table talk, after dinner talk—plan some common bond talk between host and guest.

Outdoors: Field day for all and sports. Picnics in winter as well as summer. Great campfires with a real photographer to make the occasion memorable on paper. Walks for groups who can, with an objective point. Outdoors furnishes the events for acquaintance, in which one reveals his spirit of good-will and chivalry. Rides for those who never get behind horse or auto.

General defense. Recreation is good in itself, needful to every progressive moral and religious life. Loosen the tension of the mind, the muscle, the heart, the spirit. Take a long breath and feel for a little time as free as a bird.

Growth comes in that free moment. Recreation is the antidote for a dual life of believe and make-believe. Secondly, the church is the only great fundamental institution of optimism, present and future; the only institution which organizes itself to perpetuate joy and hope. Such an institution must recognize and use the recreative instruments of acquaintance in revealing the social spirit.

Mimeograph Printing

The mimeograph has come to be an indispensable tool in the studies of most clergymen. Once purchased it becomes a money maker and a time saver.

A money maker because it cuts down the necessary printer's bill, and a time saver be-

cause by writing one stencil copy fifty or one hundred facsimile copies may be made very quickly. There are always young people in the parish who would be much pleased to be called in to service by their pastor for such work as this.

The hand mimeograph is not expensive after its first cost. The supplies sometimes seem to cost a good deal, but a small tube of ink and one roll of autograph stencil paper lasts a long time.

If the pastor uses a typewriter, he can secure a typewriter stencil for his mimeograph and reproduce all of his work in typewritten form. We have used a hand mimeograph for a number of years and have printed almost everything imaginable for parish use.

We give samples of mimeograph work below:

Many pastors print the church calendar every week in this way.

Occasionally it is desirable to place in the people's hands at prayer meeting or in Bible class work an outline of some kind. If a copying device is at hand, the printed sheets may be produced quickly.

Those who can afford to spend a larger sum on a printing equipment will find the rotary neostyle or mimeograph a very great improvement over the old hand machines. However, the point we are trying to make is this: Any pastor who does not now own or use a copying device ought to purchase one at once.

If he cannot afford it personally, he may be able to persuade the church to secure it for him. The Young People's Society would probably be very glad to assume this obligation. The machine could become the property of the church.

A Series of Sunday Evening Sermons

Some Questions Worth Considering.

Is Marriage a Failure?

What is your observation? Have you a reason? Is there any? Can it be made a success?

Is Religion as You Know It Satisfactory?

First Cong'l Church
Harwich
Mass.

June Calendar. —
1909.



“Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God.” — Luke 10:14.

Isn't the average man's religion a belated affair—inherited, traditional? What is the cause of religious fads? Have we thought too much or too little?

Is the Old Home Idea as our Fathers knew it Out of Date?

What is the matter with our homes? Too many children or not enough? What are some of the things we need to guard against in the home life? Have hasty marriages and easy divorces had a wholesome effect?

Is the Soul Immortal?

What makes you think so? Do you really believe it is? Have heaven and hell been distanced in our emphasis of the present?

Is it possible to live a Christian Life and Succeed in Business?

Have you ever tried it? What is success? Did Jesus establish an impossible ideal?

The Sacrifice Bank

The Duplex Envelope Co., of Richmond, Va., have invented a new device for raising money on the basis of sacrifice.

“If any man will follow me, let him deny himself.” This is the ethical idea which finds a new expression in the Sacrifice Bank.

The idea is not to obtain gifts with which to bless only, or even chiefly, “him who takes.” The essential object of the Sacrifice Bank is to encourage the gift “which blesseth him that gives.” And the price of such blessing is not the gift but the sacrifice—“If any man will follow me, let him deny himself.”

The Sacrifice Bank, should, like the poor, be ever with you. Sometimes, not always (for extremes are bad), when you wish a bonbon or soda water, an ice or a car ride, remember the Sacrifice Bank. It invites the self-denying gift, the gift above all other gifts to be desired—that “blesseth him that gives and him that takes.”

The banks are of convenient vest-pocket size, being only two inches in diameter and about three-eighths of an inch thick, with a capacity of \$2.50 in dimes. Weight, a little more than one ounce. They are made of thin metal.

Sundays in July.
14th—“Efficient Patriotism.”
By the Pastor.
Followed by the Holy Communion.
Annual Offering for the A.M.O.
Evening; Prayer Service.
16th—The Sabbath Protective League.
Rev. M. D. Kinsland, D.D.
Lecturer—Union Meeting in Church.
18th—The F. E. Willard Settlement.
We expect Mrs. C. M. Caswell.
Lecturer—Union Service in Church.
25th—“Concerning ‘Old Home’.”
“Old Home” Sermon in the A.M.
By the Pastor.
Special Musical Program by choir.
Evening—Grand Sacred Concert.
In the church.
Appropriate Addresses, Readings
and Musical Selections.

covered with celluloid printed in two colors. They cannot be opened without a key, which should be held by the treasurer of the cause for which the sacrifice gifts are asked. The banks are practically indestructible and can be used any number of times. They make a very attractive and pleasing little novelty.

The bank can be used for collecting funds for any cause for which other "collectors" are used. They should be given to those willing to accept them with the understanding that they are to be returned to the treasurer



of the Sacrifice Fund within thirty, sixty or ninety days, as may be decided best.

On the ninety-day basis, the holder of a bank would not have to sacrifice an average of quite three cents' worth of pleasure, comfort, or luxury a day to fill the bank. Is there a man or woman anywhere who is able to do it, who would not be willing, who would not actually do as much (rather as little) to "follow Christ?"

Church Directories Valuable

We do not believe that very many of our churches, comparatively speaking, publish church directories. These lists of church-members with their addresses, together with the names and addresses of the church officers and committees, are referred to continually when once they get into the hands of the church workers.

They show the church, as nothing else can, who are church members and, per contra, who are not. This defines both the force and the field of the church, and is a continual incentive to work.

Every church that can at all afford it should get out such a directory every year. Probably there is no church that could not afford such a directory at least once every two years.

If a church paper is published, some money may be saved by printing the directory a column at a time in the paper, and calling for corrections, additions, or other changes. Thus the directory will be more accurate when it appears.

We knew of a pastor of a small mission church who supplemented his salary by publishing, on his own account, a church directory. By securing ample advertising for the little booklet he managed to make profit enough to purchase a Prince Albert suit which he needed very much.

Another pastor published an anniversary book, incorporating a history of the church, together with a list of church members. He shared the profits with the church and made quite a neat sum for himself.

Ordinarily this would not be a good practice to follow because it might after a while interfere with his salary if it were generally known, but there is no reason why some such method could not be worked in a small field and the profits shared or devoted to some church fund.

Financing a Revival

W. T. BROOKS.

I am of the opinion that a great many churches would like to have protracted meetings held under the direction of some of our evangelists, but imagine that they cannot easily raise the money to pay the expense of such a campaign. My remarks are designed to show that any church can handle this part of the work, do it easily, and make money in the transaction.

Plans: Have a finance committee appointed, the committee to consist of from three to five men; have them make a thorough and systematic canvass of the church the first few days of the meeting, securing pledges to be paid weekly for the support of the meeting. This is supplemented on the first or second Sunday by a public appeal to the church members to make up any deficiency, should the first canvass be inadequate.

To the money thus raised is added the free-will offerings that are taken at the regular and special services. As the meeting advances, the free-will offerings will increase in amount, the new members often providing enough to meet the weekly expense.

I have always had a clear, written understanding with churches as to the amount to be received by the evangelists, believing that it commercializes a man to compel him to raise his own money, and also that it puts him in a wrong light before the community.

The business men of a church ought to handle the finances, leaving the preacher to the work of soul-saving. The least said about money the greater amount received, within certain limits. In other words, if the main thought is to save many souls, a great meeting will be the result and the money problem is easily solved.

Results: Money is nearly always left in the treasury, even after all expenses are paid. The meeting pays for itself, the new members usually subscribe an amount to current expenses that equals or exceeds the amount that the revival costs, and the treasurer is a happy man. Many churches have trouble paying their current expenses, but after a good meeting the problems never return.

All that a church needs is faith—faith in the power of the gospel to save souls, faith in its members, faith in the evangelists.

A Series of Practical Talks

These talks were given Sunday evenings to congregations of young people:

1. Getting on in the World.
2. Good and Bad Luck.
3. The Business World: A Field of Service.
4. The Dynamic of Enthusiasm.
5. The Man who Fails.
6. The Greatest Thing in the World.

7. A Man's Grip on Life: Decision.
8. Obstacles.
9. The Making of an American.

An Unusually Attractive Invitation

Rev. L. F. Bausman has printed a very attractive card of invitation containing two half-tones. One of these is that of "The Rich Young Man," the other of "Jesus and the Fishermen."

He calls the series of sermons "Sunday Nights With Jesus." There are four topics as follows:

- Talks by the Seaside.
- A Story Told by Starlight.
- Thieves—Ancient and Modern.
- Shackles That Failed.

The sermons are advertised to be "short, varied and thoughtful." In the same folder is advertised with every topic a "prelude." For example, before preaching on "Talks by the Seaside," he gives a little talk on "The Saloon." The other preludes are "Should a Protestant Wear a Cross," "Will the Heathen be Saved?" and "Is There a Personal Devil?"

It may be possible for some men to use "preludes" to advantage, but for the mass of preachers it is not so successful.

We knew of a minister who used to give a five-minute talk every Sunday before his sermon on some topic of the week's news. After a while he spent more time reviewing the political news of the preceding week than the did on the sermon.

It seems to many that the time for preaching is too short now. What man is there who really loves to preach who is willing to share any of the thirty minutes allotted to preaching with politics and business? If any one who reads this item has had a happy experience in giving preludes to sermons, we would like to hear from him.

The Purity Question Again

Nearly every pastor realizes that the most subtle and insidious obstacles to his successful work among young people, especially among young boys and young men, is impurity in some form. The question as to what can be done about it is a constant source of perplexity.

There may be some help in the plan adopted a year or so ago by the Michigan Sunday School Association. This organization publishes a monthly magazine called *The Michigan Sunday-School Advocate*. Of this magazine, Mr. E. K. Mohr, of Grand Rapids, is editor of the Department of Purity.

In this section of the magazine Mr. Mohr prints many helpful suggestions. It is quite possible that many pastors who publish church papers could reserve a corner for purity and each month furnish a few pointed, practical suggestions. No doubt Mr. Mohr would be very glad to co-operate in any way possible.

One of the best pamphlets ever issued on the subject of sexual purity is "Social Hygiene vs. Sexual Plagues," published by the Indiana State Board of Health at Indianapolis, Ind.

It is called a "Health Circular," contains thirty-eight pages, and is distributed free of charge. We recommend that every pastor who reads this article send for a copy, read it and pass it on. The minister can materially advance the cause of chastity by the distribution of such literature.

The Health Education League, 113 Devonshire street, Room 66, Boston, Massachusetts, has issued a small pamphlet on "Sexual Hygiene" called "Health Education Series No. 16." It is four cents a copy or \$2.50 per hundred. Membership in the league is only one dollar a year.

There never was a time when physicians were stirred up as now over the terrible spread of venereal disease. Now is the time for the Christian pastors to co-operate with the doctors and do what they can to save the race physically as well as morally and religiously.

It may be of interest to some of the brethren to know where the late Dr. Mary Wood Allen's purity books may be secured. Arthur H. Crist Company, of Cooperstown, New York, handle the whole series in new and attractive bindings. The society of Knights of the White Cross has issued a new pamphlet which will be sent free to any one who writes for it. The headquarters of the society is now in North Yakima, Washington. Any work that the pastors may do along this line will bring forth abundant fruitage.

The Sacrifice Bank, editorially mentioned on page 134, will be sent postpaid to any address on receipt of ten two-cent stamps.

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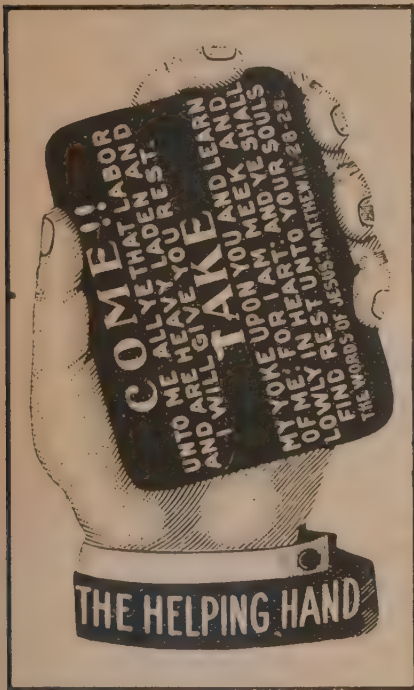
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A Good Stock Card

Rev. H. C. Erdman, of the St. John's Lutheran Church, of Swissvale, Pa., issues a card of invitation on the back of the following attractive card:

This card, and many others of different design, may be purchased in quantities of Jos.



E. Bausman, 542 E. Girard avenue, Philadelphia. After some extended experience with local printers we are convinced that pastors may avail themselves of special church printing of outside printers. Very few printerries carry suitable stock, and most of them have no religious half-tones to supply the pastor's requirements.

The work can usually be done better and cheaper by a firm which makes a specialty of religious printing. Occasionally the publishers of *THE EXPOSITOR* issue something attractive in this line. A year ago color reproductions of the Christmas *EXPOSITOR* cover were offered to pastors for the publication of local Christmas programs or pastors' greetings. There are bargains in good printing as in other things, and the wide-awake pastor will watch for such things and use them.

The article in the October *EXPOSITOR* in the Methods Department, "Givers are of Seven Kinds," should have been credited to the Duplex Envelope Company, Richmond, Va., by whom it is copyrighted.

The Church, The Public School Teachers and the Brotherhood

Last spring, at the close of our Brotherhood year, one of the men suggested that something ought to be done by the church for the teachers in the public schools. As a rule they receive little attention as a body, though as individuals many of them become active workers in the churches.

As a result of the conversation at the club, a resolution was passed and a committee appointed to arrange for a public reception of all the school teachers and the board of education early in September at the opening of the school year.

The pastor preached a sermon on "The Public School a Corner Stone of Our Republic," on the Sunday evening preceding the opening of the teachers' institute, and two weeks later the reception was given.

The president of the Brotherhood with his wife, and the pastor and his wife, served as a reception committee. The superintendent of schools acted with the reception committee in introducing the new teachers to the receiving group.

Each person presented was handed a card with ribbon attached. He was requested to write his name, the state from which he came, and his present city address. With these "tags" as a means of introduction the whole body of people were well "mixed" and enjoyed the social feature hugely.

An orchestra furnished music during the evening. There were special numbers and the president of the Brotherhood introduced the pastor, who spoke a few words of welcome to which the superintendent responded for the teachers. A business man was called upon to tell what he thought of the schools and the teachers.

At the conclusion of this pleasant feature the company was invited into the church social rooms, where a simple lunch was served. The teachers were delighted. Everybody had a good time and such an experience remains as a bright spot throughout the school year.

At the conclusion the introduction cards were collected and became the property of the pastor. This gives him the name and address of every teacher and officer for future reference. Any church can do as much for the teachers of the public schools.

LITTLE SUGGESTIONS OF VALUE.

Rev. Byron R. Long, of Ashtabula, Ohio, prints a weekly calendar called "Work and Worship." It contains a "morning thought" and an "evening thought" follows it. One of the morning thoughts is as follows:

"The lifting of a finger on the Stock Exchange is binding, even if thereby one lose a fortune; but the covenant of a church, when entered into with the most solemn ritual, oftentimes is laid aside as easily as a garment." An interesting feature of this calendar is the insertion of the weekly time for choir rehearsal.

PRINTING THE CREED.

A large number of churches are incorporating the creed in their regular Sunday-morning service, but few of them print the creed in the calendar. We find it so printed in a calendar published by the First United Presbyterian Church of Denver. Not every Christian, unfortunately, has committed the creed to memory, and having it upon the calendar will add to the heartiness of participation, and at the same time serve to implant the creed permanently in the minds of the congregation.

A FINE LIST OF TOPICS FOR PRAYER MEETING.

Topic: Lessons from Little Things.

Plan for the Meeting: Assign the following to different members. Call for more examples of the significance of little things.

1. A Helm. Jas. 3:4.
2. A Little Fire. Jas. 3:5.
3. The Tongue. Jas. 3:5.
4. The Ant. Prov. 6:6.
5. A Pin. Exod. 35:18.
6. A Lie. Acts 5:4.
7. A Doubt. Mark 11:23.
8. A Little Faith. Matt. 17:20.
9. A Little Kindness. Acts 28:2.
10. A Little Disobedience. Gen. 3:6.
11. A Little Cloud. 1 Kings 18:44.
12. A Little Time. Jas. 4:14.
13. A Little Strength. Rev. 3:8.

FINE TERMINOLOGY.

In the calendar of the Washington and Compton Avenue Presbyterian Church of St. Louis, the following terminology is used.

Bible School: The church studying, 9:30 a. m.

Morning Service: The church worshipping, 11 a. m.

Christian Endeavor: The church training, 7:00 p. m.

Evening Service: The church serving, 8:00 p. m.

FINE TOPICS FOR MEN TO DISCUSS.

At a meeting of the Men's Club of Fari-bault, Minn., the following topics were discussed:

What the Brotherhood Ought to do for the Boys.

What the Brotherhood Ought to do for Men.

What the Brotherhood Ought to do for Public Improvements.

What the Brotherhood Ought to do for Municipal Government.

What the Brotherhood Ought to do for the Church.

A BROTHERHOOD WORTH WHILE.

The Brotherhood of the First Church of Columbus, O., of which Dr. Washington Gladden is pastor, is raising the entire benevolent budget for the church this year, aggregating \$5,000.

A CHRISTIAN CHOIR.

The Court Avenue Church of Memphis, Tenn., has a large chorus choir composed of the young people of the church. The director and organist also are members of the church

and Christian Endeavor Society, and the choir is distinctively a *church organization*.

The average church choir is made up either of non-church members or members of other churches, and no heart interest is shown in the service they render. Under the present arrangement, when the offertory is ended, the entire choir moves from the choir loft to the front pews, which, alas! are not filled with young people in many churches. This places the entire congregation in front of the pastor while the sermon is delivered, and there is no tittering or whispering in the choir loft behind him.

THE GIFT OF NIGHT.

Thank God for his great gift—the holy night;

With day the sounds of busy toil all cease,

The noise of traffic dies away in peace.

And moon and stars burn out upon the sight.
All strife and clamor passes with the day;

Rest comes with eve, and broods upon the world

Like an archangel, with great wings unfurled,

Breathing a benediction on his way.

With night comes sleep, whose cool, soft fingers touch

The aching brow, and smooth away its pain;

They close the eyes which gazed at grief so much

They see its shadow darken hill and plain.
Great blessings God sends to us with the light,
But of all gifts, we thank him for the night.

—*Ninette M. Lowater, Goodhealth.*

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THE ECCLESIASTICAL YEAR—NOVEMBER

G. B. F. HALLOCK, D. D.

Thanksgiving Day

Every day should be to the Christian a thanksgiving day. Our causes for gratitude are so many and our Father in Heaven so loads us with benefits that we can never sufficiently render him our praise and thanks. Yet it is well that we should reach milestones on the way, where we may take note of our progress or erect altars on which we may lay our thank offering. The public reasons for thanksgiving are evident to all who study God's dealings with our nation.

TEXTS AND THEMES. (127)

"All are yours." 1 Cor. 3:22.
 "Come and dine." Jno. 21:12.
 "Thou art good." Psa. 119:68.
 "High above all nations." Deut. 26:19.
 "The earth is the Lord's." Psa. 24:1.
 "Thou hast lifted me up." Psa. 30:1.
 "The Lord is good to all." Psa. 145:9.
 "The glory of the country." Ezek. 25:9.
 "Go your way; eat the fat." Neh. 8:10.
 "Delight thyself in the Lord." Isa. 58:14.
 "Thou openest thy hand." Psa. 145:16.
 "Offer unto God thanksgiving." Psa. 50:14.
 "And what nation is there so great." Deut. 4:8.
 "Every perfect gift is from above." Jas. 1:17.
 "A land that I had espied for them." Ezek. 20:6.
 "I am a citizen of no mean country." Acts 21:30.
 "My soul desireth the first ripe fruit." Micah. 7:1.
 "He hath not dealt so with any nation." Psa. 147:20.
 "The Lord reigneth; let the earth rejoice." Psa. 117:1.
 "The earth is full of the goodness of God." Psa. 33:5.
 "Now, therefore, our God, we thank thee." 1 Chron. 29:13.
 "Enter into his gates with thanksgiving." Psa. 100:4.
 "Happy is that people that is in such a case." Psa. 144:15.
 "For thou art a holy people unto the Lord thy God." Deut. 7:6.
 "Thou crownest the year with thy goodness." Psa. 65:11.
 "O give thanks unto the Lord; for he is good." Psa. 136:1.
 "Ye shall even have the great sea for a border." Num. 34:6.
 "They joy before thee according to the joy in the harvest." Isa. 9:3.
 "And let them sacrifice the sacrifice of thanksgiving." Psa. 107:22.
 "The Lord your God hath given you this land to possess it." Deut. 3:18.
 "The earth shall bear the corn and the wine and the oil." Hosea 2:21, 22.
 "The mercy of the Lord is from everlasting to everlasting." Psa. 103:17.
 "This is the land that shall fall unto you for an inheritance." Num. 34:2.
 "They shall be abundantly satisfied with the fatness of thy house." Psa. 36:8.
 "Thy raiment waxed not old upon thee, neither did thy foot swell." Deut. 8:4.
 "For the Lord thy God hath blessed thee in all the works of thy hand." Deut. 2:7.

Temperance Sunday

"When thou shalt have eaten and be full; then beware lest thou forget the Lord." Deut. 6:11, 12.

"A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey." Deut. 8:8.

"When thou hast eaten and art full; then thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. 8:10.

The Greatest Thanksgiving Dinner: "But the father said unto the servant, bring forth the best robe and put it on him," etc. Luke 15:22-24, 28.

Harvest Home: "They that sow in tears shall reap in joy," etc. Psa. 26:5, 6.

Benefits of Thanksgiving: "It is a good thing to give thanks unto the Lord." Psa. 92:1.

Moral Standard For Our Nation: "Righteousness exalteth a nation." Prov. 14:34.

The Loving Kindness of God Remembered: "We have thought of thy loving kindness, O God, in the midst of thy temple." Psa. 48:49.

A Blessing In Poverty: "Now behold in my trouble (poverty) I have prepared for the house of the Lord." 1 Chron. 12:14.

The Church and the Nation: "Oh, that the salvation of Israel were come out of Zion!" Psa. 14:7.

The Primal Theme of Thanksgiving: "There remaineth yet much land to be possessed." Joshua 13:1. "Let us go up and possess it, for we are well able to overcome." Num. 13:20.

God's Benefits: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Psa. 68:19.

GIVING THANKS. (128)

1. In everything. 1 Thess. 5:18.
2. For his mercy. Psa. 107:1.
3. For his unspeakable gift. 2 Cor. 9:15.
4. For making us partakers. Col. 1:12.
5. For giving us victory. 1 Cor. 15:57.
6. For causing us to triumph. 2 Cor. 2:14.
7. For all things—always. Eph. 5:20.

—R. E. Neighbor.

THANKSGIVING JOY. (129)

"This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat and drink the sweet and send portions unto them for whom nothing is prepared." —Neh. 8:9, 10.

This records an early Thanksgiving Day which began with solemnity and which ended in joy.

I. Profound meditation precedes true thankfulness. It must reach down to the "law of God" (v. 8) in order to rise to the heights of joy.

II. Thanksgiving need not be postponed until all is perfect or prosperous; but it must discern the divine plan. "You have as much material prosperity as is good for you."—Ambassador Bryce.

III. Highest joy is the joy of sharing our blessings; through the Church—the channel of helpfulness to all the world.—Selected.

THINGS TO THANK GOD FOR. (130)

1. For your faith. Rom. 1:8.
2. For your riches in Christian graces. 1 Cor. 1:4, 5.
3. For your love unto all saints. Eph. 1:15-16.
4. For your fellowship in the gospel. Phil. 1:3-5.
5. For your growing exceedingly. 1 Thess. 1:3.
6. For your unfeigned faith. 2 Tim. 1:3, 5.
7. For your refreshing the saints. Phil. 4:7.—R. E. Neighbor.

HOW TO KEEP A FEAST DAY. (131)

"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is Holy unto our Lord," etc. Neh. 8:10, 11.

I. The custom in Scripture times to give grateful offerings to God on Holy days.

II. A custom kept up in our country from the beginning.

III. Our special reasons for thankfulness. He has provided for us the "fat" and "sweet."

IV. Express our thankfulness by relieving the distress of others. "Send portions unto them for whom nothing is prepared."

V. Forget sorrow.—Author Unknown.

GIVE THANKS UNTO THE LORD. (132)

"O, give thanks unto the Lord, for he is good; for his mercy endureth forever." 1 Chron. 16:34.

I. The nature of true thankfulness. It implies:

1. A right apprehension of benefits conferred.
2. A faithful remembrance of benefits conferred.
3. Due acknowledgment of our obligations.
4. A feeling of love and esteem for the benefactor.

II. To whom shall we be thankful? "The Lord."

1. The Almighty Creator and Preserver of all things.
2. Our reconciled Heavenly Father. This obligation arises: From the relation we sustain to God. From the Divine command. From the example of all good men. From our unworthiness of the blessings we receive.

III. For what shall we be thankful? For his goodness and mercy. Everywhere evidence of it.

1. He gives us the earth for our abode.
2. He gave us strength to cultivate the soil.
3. He blessed our work. "The early and the latter rain."
4. He gave us an abundant harvest.—Author Unknown.

THE SWEETEST CUP THANKSGIVING. (133)

"I will take the cup of salvation."—Psa. 102:13.

Among the many dainties spread before the world, there is one that is supreme—the gift unspeakable. Among all the bounties from the providential hand, there is one that is rarest—"The cup of salvation."

I. Rarest, because of source—Offered by the hand of the Supreme Being; a hand "gracious . . . righteous . . . merciful" (v. 5);

a bountiful hand of love shown in other acts (v. 7 "bountifully dealt") but consummated in this "cup."

II. Rarest, because of eternal effects. Earthly delicacies are only earthly in satisfactions. Laden orchards and full granaries can not deliver "the soul from death" (v. 8).

III. Rarest cup should evoke rarest gratitude. Not material gifts, not empty phrases, but hearty personal application.

IV. Rarest, yet within the reach of all. No bitterness of disappointment if we sincerely "take."—Unidentified.

THE JOY OF HARVEST. (134)

"They joy before thee according to the joy in the harvest." Isa. 9:3.

The Jews were essentially an agricultural people. Their three principal festivals were associated with the harvest; the Feast of the Passover was held at its commencement; the Feast of Pentecost at the close of the grain harvest, and the Feast of the Ingathering at the close of the vintage.

I. The nature of the joy to which the prophet refers. The joy of harvest is: 1. A natural joy. The prosperity of the nation largely depends upon it. 2. A universal joy. A joy in which all can share. 3. A holy joy. "They joy before thee."

II. The grounds of this joy. A bountiful harvest is: 1. A sign of God's activity. 2. A sign of God's fidelity. "Seedtime and harvest shall not cease."

There is a grand harvest-day approaching. The harvest is the end of the world; the reapers are the angels.

THE PSALMIST'S THANKSGIVING FEAST. (135)

(Mirrored in Psalm 23.)

I. Guests welcomed. "Thou anointest my head with oil" (v. 5). 1. As equals. "Not servants . . . friends" (John 15:15). 2. As a personal regard. "I have chosen you" (John 15:16). 3. As a token of generous munificence, as a host unto his guests, not an act of charity.

II. Table spread. "Thou preparest a table before me" (v. 5). 1. Personal preparation. "Thou." 2. Varied preparation, e. g., today, when valley, plain, mountain, and sea send their dainties satisfying the most fastidious taste. 3. Secure preparation. "In the presence of mine enemies."

III. Cup overflowing. "My cup runneth over." 1. Sweetened with the assurance of divine interest. "My Shepherd" is concerned about my comfort. 2. Flavored with the discipline of "rod" and "staff." 3. Overflowing; surpassing my just deserts in fatherly benevolence.

IV. Pleasing homeward escort. "Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." 1. Assured—judging the future by the past. 2. Nature—implied in "goodness" and "loving kindness." 3. Extent—"all the days." 4. Destiny—"Our Benefactor's house."—Unidentified.

VOICES OF THANKSGIVING. (136)

"Prayer is the deep-drawn inhalation of the breath of our spiritual being; praise is its corresponding exhalation."

New mercies give new meaning to old praises.—Alexander McLaren.

The day of thanksgiving is a day of remembrance; but it may also, and in some points it should be, a day of forgetting—

a day in which we forget our losses and our disappointments, while we think of the loving kindness of the Lord.—H. M. Field.

Gratitude is life's sweetest pleasure.—Martin Luther.

"It is good to speak out our thankfulness to God; it is better to live it out."

It is beautifully significant of the real character of the religion that God enjoins, that its key-note is not lamentation and sighs, but thanksgiving and joy.—Bishop Warren.

"On Thanksgiving Day we should 'strike a balance' to see if our blessings have not been greater than our disappointments."

That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving.—F. W. Robertson.

THANK GOD. (137)
Ps. 33:1-22.

Thank God:

- I. For temporal blessings.
- II. For personal blessings.
- III. For national blessings.
- IV. For spiritual blessings.
- V. With the voice.
- VI. With the heart.

MY THANKSGIVING. (138)

For the joy of work. For the chance to hit hard—when necessary. For the goodness and the grit of the fellow who may disagree with me. For the test that shows wherein I may grow stronger. For the thought that "Each new day may be as the beginning of life." For the power of Christ whom I serve. For the final victory which I know shall be mine.—Charles Stelzle.

A THANKSGIVING THOUGHT. (139)

It is said that Leonardo da Vinci held a lyre in his hand while he painted. This was one of the secrets of his superb work as an artist—his heart was joyful. No one can do his best work with a sad heart. It would be well if all of us should learn to hold a lyre in one hand as we work with the other, whatever our duty or our task may be. "The joy of the Lord is your strength," said Nehemiah to his people when he exhorted them to a better and more noble life.

THREE HUNDRED AND SIXTY-FIVE DAYS OF THANKS. (140)

No one can observe Thanksgiving Day as it should be observed unless he has been grateful through the 365 days of the year before it. And no one has rightly observed Thanksgiving Day unless he has gained an impulse for gratitude through the 365 days ahead of him.—Russell Sewall.

THANKSGIVING. (141)

After harvest is appropriate time for the Thanksgiving worship and the Thanksgiving feast. God has given us rain and fruitful seasons, and filled our hearts with food and gladness. There is bread enough and to spare. The world pours out its riches at our feet. Thank God indeed, in spirit and in truth.

But not for one reason nor for one day is the sacred duty and the high privilege of grateful praise. Harvest is only the ingathered fruitage of the blessing of God upon the earth, that slept in his care through the winter, awakened at the breath of his south

wind in spring, and flowered forth in the luxuriant beauty of the summer. It is God's grace that promised "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The whole round year is the witness of his infinite and loving care.

What thanksgivings shall we offer before him who thus crowns us with loving kindness and tender mercies? Shall they be only expressed in the music that fills the church with blended harmonies, in the solemn prayer that lifts the worshipping people as into the very presence of the Lord, in the happy fellowship of households and like minded friends? Shall not the whole world, rather, see and believe that God is with us of a truth, since our word and deed, in the midst of its weariness, testify that through our blessings he would pour forth his love upon the world? "Let the redeemed of the Lord say so."—Walter A. Brooks.

CONTINUAL THANKSGIVING. (142)

"You cannot pump up much real Thanksgiving sentiment from a heart that has been unresponsive to God's mercies for the fifty-one weeks preceding the special day of thanksgiving. Some folks' giving of thanks is lame and halting and feeble because it is exercised only once a year, and then in a faint and aimless fashion. Be thankful every day. Then you will have something to work on when you begin to count up the year's mercies."

SAY "THANK YOU." (143)

A score of women were helped off the car one day by a street car conductor; only one of them remembered to thank him, though he had carried their luggage and got off the car to assist them in alighting. Two dozen people had packages weighed in a store that sold stamps, and only one thanked the clerk, though it was no part of his duties to weigh their packages. The sun shines upon eighty millions of people, but how many go to the church at the end of the year to give thanks to him who rules the sun? We are all fed and clothed by the same hand, yet where one acknowledges the debt, a hundred forget it or pass it lightly.

LOVING AND BELIEVING. (144)

"This is a beautiful world to the loving and believing." Unselfishness is ever looking forward, outward and upward away from self toward the glory of the Heavenly Father's face. The centering of our trusting eyes upon the source of goodness and power will in time transform ugliness into beauty and grace. See the hand of love behind the chastening rod. See divine oversight through sorrow. Learn the Father's lesson for us in sickness and trial. In God's fiery furnace of affliction we may be purged of dross and the character be refined as pure gold.

Think of the sorrows of Abraham Lincoln. He was born to an estate of poverty. His mother died when he was but a child. His educational advantages were few. While only a young man he was called to mourn the death of the first woman he ever loved. Through all his trials and bitter struggles he ever cherished a loving and grateful heart. July 4, 1863, he issued his first Thanksgiving proclamation. It read: "The President especially desires that on this day He, whose will, not ours, should ever more be

done, be everywhere remembered and remembered with profoundest gratitude."—Z. I. Davis.

STOP WHINING. (145)

He is a clever man and a good one, but he minimizes the value of his work by his fretful, whining ways."

I knew the young man of whom my fellow passengers were speaking—a man as good as gold, but one whose rule of faith, while embracing much that was good and wise, held not that inward peace that "rejoices in the joy of the Lord."

A gloomy, depressed Christian is a positive hurt to the young folk who come under his influence. The mind that dwells agreeably on the idea that "we are prone to trouble as the sparks fly upward" is out of date in this age of the gospel of cheerfulness.

Make an effort to stop the fretting habit, grapple with it, go to work with a will, and in doing so you will brighten your own life and the lives of those around you.—C. R. Frame.

AN OVERFLOWING CUP. (147)

"My cup runneth over."—Psa. 23:5.

"Gratitude is the memory of the heart." In its exercise the heart recalls its mercies and records them as so many items of the debt to be discharged. It differs from the memory of the mind. The mind is a day-book in which the entries are temporary and intermediate; but the heart is a ledger into which the day-book entries are posted for permanent preservation. How many of life's mercies never get into the ledger of the heart at all! The item was never posted. More to be coveted and cultivated than the memory of the mind, with its cold, dry chronicles, is the memory of the heart, with its warm, throbbing, remembrances of God's daily benefits.

A grateful heart is like Noah's ark, full of living memories rescued from destruction and borne over the whelming flood of time and landed on the Ararat of the skies.

The three hundred and sixty-five days of the past year, what are they but so many pigeon-holes where grateful memories have been tucked away; and on Thanksgiving Day we take them out and file them in the heart.

David is posting his ledger. The memories of life are made to march in twos and sevens into the ark of his heart. He is filing from a thousand pigeon-holes memories of divine mercies. And this psalm is the record of it all.—Rev. S. B. Dunn, D. D.

COUNTING THANKS. (148)

Do you give thanks for this or that?—No, God be thanked,
I am not grateful.
In that cold, calculating way, with blessings ranked
As one, two, three, four—that would be hateful!

I only know that every day brings good above

My poor deserving;

I only feel that on the road of life true love is leading me along and never swerving.

Whatever turn the path may take to left or right,

I think it follows

The tracing of a wiser hand, through dark or light,

Across the hills and in the shady hollows.

Whatever gift the hours bestow, or great or small,

I would not measure

As worth a certain price of praise, but take them all

And use them all, with simple, heartfelt pleasure.

For when we gladly eat our daily bread, we bless

The hand that feeds us;

And when we walk along life's way in cheerfulness,

Our very heart-beats praise the Lord that leads us.

—Henry Van Dyke.

THANKFUL. (149)

Are you thankful? Yes. For what?

That God is my Father. I am his child. That Jesus is my Saviour. I am his brother. That the Holy Spirit is my Comforter. That the Bible is God's revelation to man. It is my guide. That salvation is mine in Jesus Christ, my Saviour. Its hope is my anchor. That heaven is my home, indeed. That it will be mine if I am faithful until death. I am thankful for this life with its comforts and cares. That I still have a little talent and strength to work in the vineyard of my Lord. Thankful that Jesus (not man) will give final reward. That I can make each day a day of thanksgiving. That we have bread and meat enough in store for one week ahead. Thankful that, while others may have treasures on earth, ours are in heaven. For kind, loving friends, to send words of comfort in hours of affliction. To our loving Heavenly Father I am thankful for these blessings and comforts of life. Father of mercy, God of love, accept the gratitude of an humble heart, and bless all suffering humanity in Jesus' name. Amen.—J. C. Glover.

THANKSGIVING PROCLAMATION, 1668. (150)

Very quaint and curious is a proclamation of Thanksgiving issued by the Plymouth Colony on the twenty-ninth of October, 1668. It runs as follows:

"The Court taking notice of the goodness of God to vs in the continuance of our civil and religious liberties, the general health that we have enjoyed, and that it hath pleased God in some comfortable measure to bless vs in the fruits of the earth, doe conceive that these and other favors call upon us for returns of thankfulness and doe propose unto the severall congregations of this govmnt that the 25th day of November next, which will be ye fourth day of ye weeke, to be kept as a solemn day of thanksgiving with respect to the goodness on the pticulers above mentioned and what pticulare places and p'sons may propose to themselves as causes of thankfulness."

It was not until 1863 that Thanksgiving became a national holiday. In that year Congress set apart the last Thursday in November for a day of prayer and thanksgiving.

World's Temperance Sunday

The World's Temperance Sunday will occur on November 28th. Brethren, it is a good time to shout Hallelujah. The victories are coming swift and many. Keep the forces of evil on the run.

TEXTS AND THEMES. (151)

Refrain from Moderate Drinking: 1 Cor. 8:9-13.

Meeting the Evils of Intemperance: Eph. 6:11-18.

Rewards of a Good Fight: Rev. 3:5, 12.

The Sin of Intemperance: 1 Cor. 3:16, 17.

Living to the Flesh: Gen. 25:30-34.

Drunkennes Forbidden: Luke 21:34-36.

Shunning Temptation: Prov. 6:23-27.

Drink Debases: Isa. 28:7-10.

National Loss Through Intemperance: Prov. 31:4, 5; Eccl. 10:17; Isa. 28:7.

What Drink Does: Prov. 23:29-32.

Power Through Self-Control: Jer. 35:5, 6; Dan. 1:8.

Personal Loss Through Intemperance: Prov. 20:1; 23:20, 21; Isa. 5:11, 22.

The Question of Intemperance: Lev. 10:8-11; Rom. 14:21; 1 Cor. 8:9-13; Heb. 12:13.

ASTIGMATISM. (152)

"They err in vision." Isa. 28:7.

Isaiah is not referring to the way things look when you spin yourself around a few times. He means the fool things that drinking man does. His inability to see that cunning knaves are deceiving him as he puts his name upon the note. The prosperous man's liquor bill never ruins him. It is a trifle to his automobile bills. Gasoline costs him more than gin. It is the tittle-twist of the vision that wrecks the machine and lands him in the gutter. We live in a day when things go fast. A man needs all faculties in their perfection. If you drink, you are doomed. No boss wants you if he knows it. No client wants you if he knows it. No patient wants you if he knows it. No customer wants you—nobody wants you but the rumrunner. Why? Because you may not "see straight"—and there are others (Psa. 107:27; marg.).—W. H. Ridgway.

FROM THE MAN BEHIND THE BAR. (153)

We have recently seen the letter written by a Georgia saloonkeeper to a man who had written to him offering to buy his business. The man who wanted to buy had a wife and four children. He did not wish to take his family to live in the place where the saloon was located, nor did he wish his mother or other relatives to know about his going into the business. To this man the saloonkeeper wrote, advising him not to go into "the degrading position of a whiskey dealer." He said: "I do not blame you for not wanting your relatives to know that you intend to deal in whiskey; and if you have one iota of self-respect left, I beg of you, for the sake of your wife and children and aged mother, please do not degrade yourself by going to selling rum, but assist them in this world to be elevated instead of being inducers of vice and sin. You may be surprised at these words coming from one who sells booze. However, fate, and that only, has thrown me into this damnable vocation. I hope that it is not too late for you to mend your ways, that your present intentions can

be changed upon the advice of one who is in this business, and who is giving you, free of charge, advice which I hope you will heed. Not having the pleasure of a personal acquaintance, I hope that you may be in a position at some future date to thank me for this information, and in your hours of devotion offer up a silent prayer for one who is suffering through the misguidance of human fate."—William J. Hart, D. D.

A GOOD EXAMPLE. (154)

The German Emperor has gone one step further in his policy of personal reform by becoming a teetotaler. He has pledged himself to abstain from all alcoholic drinks for the remainder of his life. That is just what we understand the American President-elect, Mr. Taft, has done. It is a good time for King Edward to stand up and be counted among the abstainers. And a great company of senators and other public men might find room on the water wagon. The State Bar Association of North Carolina will have no hard drinks at their annual banquet.—Presbyterian of the South.

THE SALOON IS GOING. (155)

"The saloon is going" at the rate of thirty a day! This means a frontage of about fifty miles for this year. Eight thousand members left the Bartenders' Union during the year, mostly because the bars over which they dispensed beer and whiskey were closed up.

THE WORK DONE INSIDE. (156)

Mr. Gough was passing a liquor saloon, in Manchester, England. He saw a drunken man lying on the ground just outside the saloon door. Mr. Gough hurried across the street and going into a grocery store said to the clerk:

"Will you let me have the largest sheet of paper that you have in your store?" The paper was brought.

"That will do," said Mr. Gough. "Now can you let me have a piece of chalk?" What in the world are you going to do?" the clerk asked.

"You shall see in a minute," said Mr. Gough. So he printed on the paper in nice, large letters—

"SPECIMEN OF THE WORK DONE INSIDE." (157)

Then he went back and pinned the paper to the drunken man's coat, and went across the street to watch the effect.

In a very short time a crowd of people gathered around the drunken man, reading the paper and laughing. Presently the saloonkeeper came out to see what all the noise was about. He read the words on the paper, and then asked, angrily, "Who did this?"

"Which?" asked Mr. Gough, who had joined the crowd. "If you mean what is on the paper, I did that; if you mean the man, you did that! This morning when he started for his work he was a sober man, when he went into your saloon he was a sober man, when he came out he was like that, and he was what you made him. If he isn't a specimen of the work done inside, what is he?"—Selected.

WHEN IS THE SALOON RESPECTABLE? (158)

During a lively discussion on the subject of temperance in an Allegheny mountain stage, one of the company who had hitherto remained silent said: "Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at —, but I would have you to know that I have a license and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough, he can't get any more at my bar. I sell to decent people, and do a respectable business." "Friend," replied a Quaker, "that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off, and thee ensnares others and sends them on the same road to ruin."—Minnie K. Hoffmann.

CONVICTION WHICH COUNTS. (159)

During the year 1906 we declined over \$200,000 worth of objectionable advertising tendered us. We are actuated by a principle.—Everybody's Magazine.

Advertising space to the extent of \$25,000 a year we regularly sacrifice in furtherance of this policy (excluding advertisements of liquor, etc.)—Literary Digest.

No money could buy the insertion of liquor advertising in *The Living Age*. We would suspend publication first.—Littell's Living Age.

The Century Magazine is a "total abstainer" so far as its advertising columns are concerned.—Century Magazine.

St. Nicholas joined the Band of Hope in its early infancy and has never broken its pledge.—St. Nicholas.

Our policy is to edit the advertising pages from the standpoint of the right-thinking reader. We want him to get good and proper things.—American Magazine.

We realize that we have a great responsibility to perform in connection with our subscription list.—The Housewife.

IT COST TOO MUCH. (160)

The following incident caused Mr. F. N. Charrington to give up all interest in his father's brewery: "Just as I passed a public house, the Rising Sun, a poor woman, with little children dragging at her skirts, pushed open the door and said, 'Oh, Jack, do give us some money. The children are crying for bread!' The man's only reply was to knock the woman down in the gutter. At that moment, glancing up, I saw my own name staring me in the face, 'Charrington, Head & Co.'s Entire,' being written in large letters on the sign-board. I thought, this is one case in one public house; probably in this house alone there are many similar cases of misery and wretchedness caused by drink. This house is only one out of hundreds that we possess; therefore, what a fearful amount of degradation and sorrow we are responsible for! In knocking down his wife, the man knocked me out of the liquor trade." Mr. Charrington then and there resolved to have nothing further to do with the trade, and sacrificed a hundred thousand dollars a year in consequence.—W. H. Clark, Manchester, England.

WHICH SHALL WE THROW AWAY? (161)

It is related that an African heathen was eating putrid fruit. He was given a magnifying glass that he might see the real condition of the fruit, alive with worms. The native was disgusted at the sight, but instead of throwing away the fruit, he threw away the glass. How like the man whom the Word of God pictures in Gal. 5:19-21. Here he is shown the vile and putrid condition of his life. It is a loathsome, disgusting sight, and should cause him to fling such a life away, but instead he throws away that which revealed his condition.—William K. Connor.

BAD BUSINESS. (162)

A drinking fountain (water) was closed because it was suspected of containing fever germs. In the same town, a saloon, bearing the name "The Fountain," was permitted to run and pour forth a continual stream of misery, crime, poverty, suicide and insanity.

TAKING THE SOUDAN. (163)

When the British government discovered that their liquor drinking soldiers could not stand the Nubian sun of an African desert, Lord Kitchener was sent with an army of teetotalers to take the Soudan. And he did it.—The Ram's Horn.

ALCOHOL AND THE SOLDIER. (164)

"I was with the relief column that moved on to Ladysmith," said Sir Frederick Treves. "It was an extremely trying time from the heat of the weather. In that column of some thirty thousand men, the first who dropped out were not the tall men, or the short men, or the big men or the little men—but the drinkers. They dropped out as clearly as if they had been labeled with a big letter on their backs."—James D. Lawson.

DRINKING UP FARMS. (165)

"My homeless friend with the chromatic nose, while you are swallowing your glass of gin let me give you a fact to wash down with it. You say you have longed for years for the independent life of a farmer, but have never been able to get enough money together to buy a farm. But this is just where you are mistaken. For several years you have been drinking a good farm at the rate of one hundred square feet a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 square feet. Estimating, for convenience, the land at \$43.56 per acre, you will see that this brings the land to just one mill per square foot, one cent for ten square feet. Now pour down that fiery dose and just imagine that you are swallowing a strawberry patch. Call in five of your friends to have them help you gulp down that hundred foot garden. Get on a prolonged spree some day, and see how long it will take you to swallow a pasture large enough to feed a cow. Put down that glass of gin! there's dirt in it—one hundred square feet of good, rich dirt worth \$43.56 per acre.—Northern Messenger.

AN IRISH POLITICIAN'S ADVICE. (166)

Mr. T. P. O'Connor, the brilliant Irish politician and writer, gives good advice to young men when he says: "And let me whisper this word finally in your ear: It won't do you the least harm if you are a teetotaler. You may lose something, but you gain tenfold. I believe in half a century

from now no man will rise to the height of any profession, in the field, in the forum, or at the desk, who is not a teetotaler.—The American Issue.

THE SHERIFF SPEAK-EASIES. (167)
A certain sheriff in Maine, who stood in the shoes of a fool, was answered according to his folly during one of his speeches against prohibition in Wilmington, Delaware, where he worked for the liquor crowd. He made the statement that "there are more than two hundred speak-easies in Portland," whereupon a bright young man from the machine shops interrupted him with: "Well, if that is so, how does it happen that you are down here instead of being at home closing them up? I understand that is your business." The sheriff was speechless and made no attempt at reply.—The Classmate.

FOR GOOD WALKING. (167a)
Edward Payson Weston, pedestrian: "On my long walks during over forty years in public life, experience has taught me that nature should not be outraged by the use of artificial stimulants. On my walk from Portland, Maine, to Chicago, I drank cold tea. On the recent walk from Philadelphia to New York in less than twenty-four hours, I drank milk and cold tea. On any of these walks a single glass of wine would have made me fall. I sometimes use whiskey on the soles of my feet."—The Sentinel.

AN ILLUSTRATION. (168)
The little republic of Moresnet, having an area of one and a half square miles, its existence being due to a mistake in surveying, began to attract unfavorable notice recently. Being between the border of Prussia and Belgium it opened its doors to the gamblers who had been driven out of Belgium, and threatened to become a second Monte Carlo. So Prussia and Belgium quietly agreed to wipe the tiny plague-spot off the map and Moresnet is no more. That is the way the surrounding prohibition counties are going to teach some of the saloon plague-spots in North Carolina, if they don't watch out.—Presbyterian Standard.

A SURPRISE AND A LESSON. (169)
When the lists of shareholders in the great English brewing companies were made public recently, Christian people were shocked to find among them the names of many clergymen of the Established Church. The holdings no doubt in many instances had been handed down from father to son, or had been inherited through other channels. But it was also revealed that not a single non-Conformist minister held shares in the business that debauched the national life while it enriched the individual. The bishops and clergy of the Established Church are making efforts to free themselves from this alliance which can not stand the light of publicity. Their stand against the liquor business is bringing down upon them the abuse and hatred of the allied brewing interests.

HOW THE SALOON PAYS. (170)
Mark Twain says a man bought a pig for \$1.50 and fed it \$40 worth of corn, and then sold the hog for \$9. He lost money, on the corn, but made \$7.50 on the hog. That illustrates the condition of the saloons in every Indiana county. The saloons breed vice, poverty, disease and crime. It costs taxpayers thousands of dollars annually to pros-

ecute the criminals and paupers; but they are making money from license fees on the saloons that breed the criminals and paupers. A business man that would make such an investment as that would be considered a financial idiot.

LONDON'S EAST-END FISHERMAN. (171)
Fred N. Charrington, the son of a brewer, and himself at one time a member of the great London brewing firm of Charrington, Head & Co., is the founder and present head of the Tower Hamlets Mission, one of the largest mission centers in London's East End. First, he taught in a boys' night school, then conducted a mission for boys in a hayloft, which grew so that a large workshop had to be rented. He rented many houses to shelter waifs, all the time preaching on the street and in every conceivable way. All this time he remained associated with the brewery, but now he came to a crisis in his life. Everywhere he found and felt the drink curse. He counted in one mile seventy-nine public houses, where riotous men and gin-sodden women crowded in at the swinging doors, and above most of them was his name in the firm name. At last he made a great choice, and informed his father that he was through with that business. Many believe that he was left penniless. Then he gave himself wholly to seeking the regeneration of the people. The mission grew and the Assembly Hall became necessary. It seats five thousand people. It is open every night for gospel meetings, except that Saturday nights high-grade lectures and oratories are given. On the ground floor are stores with offices, and club rooms above, a coffee palace, book store, coal club, Provident club, sick benefit society, temperance, singing and music classes. "Everything that will help, with the gospel first of all," seems to be the motto of this great "poor man's cathedral."—Grace S. Railsback.

PROFITING BY EXPERIENCE. (172)
"I will seek it yet again." Hooligan was an ape who entertained visitors at the office of an insurance company in a Chinese treaty port. One day, "for the fun of it," the local agent determined to teach the ape to drink. Various liquors were tried, but Hooligan declined to indulge. At length a rich egg-nog was prepared; the animal took the proffered glass, and finding the beverage to his taste drank it eagerly. In a little while poor Hooligan was performing in a way he never had before. Next morning the ape sat disconsolate in a corner of the yard; he held his aching head, food he would not touch, and human society he would have none of. A second day of fasting passed, but on the third Hooligan was on the railing of the back veranda as bright as ever. After a time the agent prepared another egg-nog, and gave it to the ape. Hooligan tasted the liquid cautiously, then with all his strength dashed the glass to the floor. As the agent told of the matter his listener could not help remarking, "Mr. Blank, Hooligan is wiser than you are, and wiser than countless others who, knowing full well the effects of alcoholics, seek it yet again."—A. M. Shumaker.

THE REASON WHY. (173)
A chief in Africa, when asked why his people were so stolid and indifferent to everything uplifting, pulled aside some bushes which concealed a ravine, and pointed to

thousands of empty gin bottles. "Yet an English governor," said he, "would be very sorry to see the liquor traffic stopped, because the revenue from its sale was needed for the machinery of government."—Bertha M. Trask.

A BOY'S DECISION. (174)

Dr. Schaeffer tells the following facts concerning one of his Sunday School boys: "He was about fifteen years old, the son of a liquor dealer. Coming to the Doctor, the following conversation took place between them: 'Father says I have got to serve the bar now on Sundays. What will I do?' Dr. Schaeffer replied, 'My boy, what do you think you ought to do?' 'I ought not to serve,' said the boy. 'Well,' said the Doctor, 'I have nothing to say to you.' The boy replied, 'But father says if I don't serve the bar on Sundays, I can pack and get out. What do you think I ought to do?' The Doctor repeated his former question, 'What do you think you ought to do?' and the boy responded, 'I ought to pack and get out.' 'Very well,' said the Doctor, 'I have nothing to say to you except that when your father asks you to serve his bar you answer respectfully, and say, 'Father, I will do anything for you that is not contrary to the laws of God and man, but this is contrary to both.' The command came and was followed by the suggested reply, with the result that the boy was turned homeless into the streets of New York, no assurance of protection having been given him." Who will not agree with Dr. Schaeffer when he says that "that was grander faith in God than the faith of Abraham when God told him to go out into a land that he knew not, for Abraham went with his flocks and herds, and the boy went without a single mutton chop or a place in which to sleep."—Nelta G. McIntyre.

THINKING OF OTHERS. (175)

"Let no man seek his own, but each his neighbor's good." One of the most distinguished military men now living in America was some time ago at a great public dinner. It was a splendid occasion and the tables were surrounded with many famous men and brilliantly attired women. At every plate there were placed a number of wine glasses. The distinguished general referred to was noticed to take the occasion to turn down all his glasses before the servant came with the wine. A lady sitting at his side, said to him: "Excuse me, General, but I have noticed that on every occasion where I have been with you at dinner you have always turned down your glasses. Do you never drink wine?" "No," replied the general, "I never drink it." "I do not wish to be impertinent," replied the lady, "but I would very much like to know why a man of your age and character should feel it necessary to refuse the comfort and exhilaration of a glass of wine?" The general smiled, and said, "I am very willing to tell you all there is about it. It might be perfectly safe with me, and no doubt would be, to drink a glass of wine with my dinner, but yonder is my son sitting at the other table. If I do not drink wine he will not. If I drink it, he will follow my example."—Rev. Louis Albert Banks, D. D.

FIGHTING FIRE. (176)

James Robertson, the home missionary pioneer of Western Canada, has found an enthusiastic biographer in Ralph Connor. He tells us that Robertson was "a man with the best of them," before he left his Ontario

parish for his heroic struggle in Manitoba. One Sunday evening a hotel took fire, and, the alarm being sounded, Robertson dismissed the congregation, took command of the bucket brigade, and succeeded in saving the building. Exhausted by the tremendous strain under which he had been, a bottle of brandy was brought him by the grateful landlord. But Robertson seized the bottle by the neck, swung it round his head, and dashed it against the brick wall, exclaiming, "That's a fire that never can be put out."—William S. C. Webster.

THANKSGIVING HINTS.

If we could "rejoice evermore," there must be as much praising as praying. The divine Father permits no evil to touch his children, except it be necessary for the production of some greater good, and that can not properly be called an evil; hence complaint at any occurrence is a manifest sign of egregious folly. In everything by prayer and supplication with thanksgiving let your requests be known unto God.

IMPROMPTU VERSE.

It is said that Dr. Jeggon, who was master of a college at Cambridge, once had occasion to punish the undergraduates for some general misdemeanor, and, because he disdained to use the penalty-money for himself, he had it used for whitening the walls, a scholar poked fun at the learned doctor in the following lines, which were duly posted up in sight of all passers-by:

Dr. Jeggon, Corpus Christi master,
Broke the scholars' heads, and gave the walls
a plaster.

Of course the Doctor happened along in due time, and, seeing the paper stopped, read, and then on the spur of the moment wrote this witty reply:

Knew I but the wag that writ this verse in
bravery,

I'd commend him for his wit, but whip him
for his knavery.

Ten teachers in your school may have The Evangel, three months for \$1.50, and if you will collect the \$1.50 will send you Miss Slatery's beautiful book for your trouble. F. M. Barton, Publisher, Cleveland, O.

Secure \$1.00 for two 50c six-month subscriptions to The Evangel, and we will send you Miss Slatery's beautiful book for your trouble. F. M. Barton, publisher, Cleveland, Ohio.

If The Evangel has helped you wouldn't it be gracious on your part to tell others. Get four to give you 25c each for three months. Will reward you and them. F. M. Barton, Publisher, Cleveland, O.

Superintendent—For \$1.00 we will send The Evangel to every teacher in your school for two months. F. M. Barton, Publisher, Caxton Bldg., Cleveland, O.

This number of The Evangel—too good to keep—tell your teacher friends.

Your teacher friend may have The Evangel three months and 25 post cards, or 6 flowers from Palestine, for 25c. Get four of them to give you 25c and we'll send you a beautiful American Revised New Testament. F. M. Barton, Publisher, Cleveland, O.

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

REV. ROBERT F. COYLE, D. D., LL.D., REV. WM. FR. ST BISHOP, D. D.,

REV. J. H. JOWETT, M. A., REV. JAMES LEARMONT,

Without Love—Nothing

REV. ROBERT F. COYLE, D. D., LL.D., DENVER, COLO.

Text: 1 Corinthians, 13th Chapter.

In all literature this chapter stands alone as a classic on love. It is so complete, it bears so thoroughly toward every point of the compass, that nothing can be added. All the preacher can hope to do is to beat out the golden nugget and pass it around; or dilute the concentrated cup into wine enough for the multitudes. This immortal production came from the heart of Paul, sometimes thought of as a sort of logic-machine, or a dry-as-dust theologian. But no conception could be more unjust. Profound as a thinker, stern in morality, Cromwellian in courage, he was most Christlike in tenderness and sympathy. It is Paul that weeps when he says "good-bye" to his friends; Paul that says, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you"; Paul that writes most powerfully on the subject of love. The granite of his nature is covered with flowers. The pillar of his stalwart manhood is crowned with lily-work. The strongest are always the tenderest; the most inflexible, where great principles are involved, are the most gentle. The Saviour, whom all the powers of darkness were impotent to deflect from the path of rectitude could not keep back his tears when he saw the anguish of those about him. Such was Paul. It was no soft and gushing sentimentalist that gave us this chapter, but a man as strong as the rock-ribbed hills about him. Following the order of his thoughts, we find him first of all emphasizing:

I. The supreme necessity of love. In the arrangement of society and in the relations of men, if there is to be peace, if there is to be co-operation, absence of friction and clash and conflict, there is just one thing that must be pre-eminent, and that one thing is love. "You Corinthians," he says, "worship tongues. You think if a man can speak well, and break forth into moving and ecstatic utterance, he is worthy of all applause and all honor. Clang, clang, he rattles on, loud, empty, meaningless, and you listen with mouths open as though he were some great one. With scarcely less reverence and wonder do you listen to the man who can prophesy, and to the man of knowledge, who can understand all mysteries; but I want to say to you that all eloquence, and all prophecy, and all knowledge, are nothing without love. I go farther, and tell you that the man subtler than any of these, the man so rooted in the unseen that he has faith to remove mountains, and has not love is nothing. Nay, I go farther still, I contend that the man so self-renouncing that he gives all his goods to feed the poor, or so full of the martyr-

spirit that he lays his body upon the altar fire, and has not love, is nothing."

Now, that is strong language, but who will say it is extravagant. A man is, not what he seems to be to those who are moved by his persuasive speech, or by his display of learning, or by his munificent contributions, but by what his motives are. What is he doing all this for? If its fountain is not love and its end love, the apostle declares it is nothing. He does not mean to discount these other things. Well did he know the value of winning and powerful speech; and the value of learning; the value of faith; the value of almsgiving, and the other items enumerated. He has no disposition to disparage them. What he says is that unless they are charged with a loving spirit, and directed to a loving purpose, their outcome really adds nothing to the welfare of the world. And by implication at least he means to say that if love be present it will far more than compensate for the absence of other attainments.

The point needs little discussion, for in our hearts we know it is true.

Love is the supreme necessity because it is a life which all can live. Not many can be philosophers, not many can climb the heights of great learning, or revel in the luxuries of great wealth, or occupy positions of great social or political eminence, or make themselves famous by great ingenuity; but all can live the life of love. Of all characteristics, it is the one that is universally possible. The child can love. The poor man can love. The illiterate can love. Now, a universal like this is usually an essential. There can be no ideal home without love, no ideal school, no ideal state.

II. But he declares in the second place that love is the supreme conqueror, and he proceeds to give us items enough to cover all our life. He sets them before us both positively and negatively.

Love, he declares, is not swollen, not puffed up, not full of wind. It is modest, retiring, willing to do its work in the shade, glad to be of service anywhere.

Love conquers all difficulties, all dangers, all hardships. No matter how steep the mountain, or how dense the jungle, or how hot the desert, or how piercing the cold, or how wild the sea, love will go where its heart leads it. No Gethsemane, no Calvary, no Mammertine dungeon, no African fevers, no horrors of Burmah, can change its purpose.

In our great Civil War there was a woman up in Maine who received a letter which ran like this: "Willie is sick; he is dying." The mother read the letter, and looking at her husband, she said, "Father, I must go to Willie." "No, wife, you cannot go," he replied sadly. "It is impossible. You know there is a

line of bullets and bayonets between you and Willie." She did what a Christian mother always does when her boy is in peril. She laid the matter before the Lord and prayed all night. Next morning she said, "Father, I must go to Willie, I must."

"Well, wife," he said, "I do not know what will come of this. I am fearful, but if you will go, there is the money."

She hastened to Washington. In the White House was a man with a heart as tender as a woman's, united to a purpose as set and irresistible as is the Mississippi river. She told her errand, and brushing away a tear, he handed her a paper, saying, "There, Madam, that will take you to the enemy's lines, but what will become of you after you get there I cannot tell."

She started, reached the line, and was challenged by a picket. She handed him the pass. He looked at it and at her and said, "We don't take that here."

"I know," she said, "but Willie, my boy, is dying in prison, and I am going to him. Now shoot!" He did not shoot, but stood awed, and hushed in the presence of a love that was invincible. Penetrating the lines, she reached the hospital. The surgeon said, "Madam, you must be very careful, your boy will survive no excitement." She crept past cot after cot and knelt at the foot of the one where her boy lay, and putting up her hands, prayed in smothered tones, "O God, spare my boy." The young man raised his white hands under the sheet. The sound of his mother's voice had gone clear down into the valley and shadow of death, where his soul was going out into the silent beyond. Raising his hands he said, "Mother, I knew you would come."

Everything yields to the passion of love. "Beareth all things, believeth all things, hopeth all things, endureth all things." Nothing can exhaust its patience, or quench its faith, or put out its hope, or crush its strong shoulders. There is one expression here that is most sweet and wonderful, "Beareth all things." Our English translation does not give us the grand thought of the original. It should be rendered, "Outroofeth all things." What the roof does for those who are in the house, catching the storm and throwing it off, love does for men. It puts itself between them and the drifting rain and pitiless hail. The mediation of Jesus Christ is in the figure. To shelter the sons of men, to protect them from the thunderstorm of their own sin, he made of himself a roof and came between them and the tempest's fierce wrath. His Cross is the protection under which we gather, while the cloud, charged with all the divine hatred of iniquity, empties itself upon Him.

"Outroofeth all things." What a metaphor it is! Love catches the storm and turns it off to protect some other life.

That is the meaning of the Missionary cause, when you get down to the very heart of it. It is kept moving and spreading from country to country by the desire to protect and save. Poor blind heathen, by millions and hundreds of millions, are exposed to all the degrading influences of ignorance and superstition, ex-

posed to priestcraft, exposed to the abomination of the lowest forms of sin, and Love incarnated in the Livingstones and Judsons and Patons and Harriet Newells, hastens away to outroof the storm. This precisely is the great mission of the church in the world, and by the church I mean, not an institution, but you and me and Christian people everywhere. Our calling is to repeat the miracle of the Cross and to throw over the struggling, the suffering, the hard-pressed, the sinning, a sheltering roof. As Christ's love conquered for us, so our love is to conquer for them.

But the phrase, "Endureth all things," suggests another sense in which love is invincible. It can suffer, it can take all blows, all insults, all sorrows and disappointments, with uncompaining resignation. Once on a lecture trip the late Dr. Lorimer, of New York, ran into a blizzard in North Carolina. The train was delayed, and the passengers were compelled to wait several hours on a side track. The Doctor saw one man with his head bowed on the seat before him. He stepped out of the car, and as he walked up and down, he heard a gentleman say to another, "It is very sad," and, walking on, Dr. Lorimer said to himself, "Yes, it is sad to have all our plans upset in this way." Coming around the second time he heard an old gentleman say, "But he doesn't complain." "No," said his companion, "there is no rebellion; he doesn't charge God foolishly." Then Dr. Lorimer stopped and said, "Tell me, brother, who is this delightful soul we have on board that can stay on a side track all these hours and yet retain his equilibrium." "Don't you know?" they all said. "Why, he is that man in there with bowed head. He is a railroad man. When he came home this morning from trying to clear some tracks, about 4 o'clock, he was cold. As he entered his home and threw off his wraps he found his wife dead. Her body is in the baggage car." This was the man who had been so terribly stricken, whose heart was broken, and yet he was submissive to the will of God. Though a sword was through his heart, he endured with a patience, a sweetness of spirit, that was sublime. And the secret of it all was in the love which nestled in the bosom of his heavenly Father.

III. Not only is love indispensable and invincible, but the apostle declares that it is immortal. "Love never faileth." Prophecies do. There comes an hour of fulfillment and their work is done. They have served their purpose and are laid upon the shelf. Tongues fail. The Hebrew and Greek and Latin languages are dead. Mighty orators no longer use the speech of Moses and Demosthenes and Cicero. The Welsh, the Irish, the Gaelic languages are passing away. A few more years and they will be gone. Some day our own dear English, so rich, and rare, and racy, may take its place in the mausoleum of tongues that are dead. Knowledge fails. The time will come in the world's progress when what we know today will seem the mere A B C of the school days of God's little children, when all our boasted achievements and all our much applauded attainments, will be assigned to the kindergarten stage of human development.

Not many years ago Wendell Phillips travelled up and down the land, charming the people with his great lectures on "The Lost Arts." How to embalm after the manner of the ancient Egyptians; how to manufacture such cement as was used in the colossal structures of antiquity; how to enamel as they did it in the valley of the Nile 5000 years ago—all that knowledge has passed away. But "Love never faileth." What it was in Eden, in Ur of the Chaldees, in Egypt, in Assyria, in the ages gone, it is today, and will be tomorrow. Money fails, position fails, health fails; civilization fails; it means guns, and navies and standing armies; it carries in its heart the seeds of decay. Civilization sends opium to China, rum to Africa, firearms and instruments of death to the savage. History is forever writing the epitaph of civilizations that have perished. Everything fails but love. Here is one thing, and the only thing we are sure of. Even faith will lose itself in sight, and hope be swallowed up in fruition, but love never faileth.

Whatever else we may let go, whatever else may be swept from us in the rush of years, whatever doctrines may drop out of creed, whatever changes may come in Biblical interpretation, or in church administration, let us hold on to this great central truth of truths that God is love, and hence, love can never fail.

There are a thousand things which I cannot understand. Theories and theorizers go and philosophies often dip away into shadow lands which I cannot explore. But never shall I cease to believe that my life and your life are over-arched and under-girded by the love of God. Never shall I surrender the conviction that love immortal beats about us as the ocean laves the beach of the island which it holds to its bosom; that, though the heavens may fall, and the earth burn, and the judgment thunder, and eternity roll, still we are encompassed by that love that flamed out in Jesus Christ and crystallized on Calvary. This was the thought that calmed the heart of our own Whittier when he sang:

"I know not where his islands lift

Their fronded palms in air,

I only know I cannot drift

Beyond His love and care."

Indispensable, invincible, immortal—that is the trinity of love, the top-most, bottom-most, innermost, outermost fact of the universe.

I sometimes wonder, if love is so good a thing here, with all its mixtures and dilutions, what will it be when we pass into that country where all foreign elements are eliminated. Here we know in part and prophesy in part; we see through a glass darkly; but there we shall see love in all its purity and in all its power. It seems to me it will be like the transition which the mariner experiences in sailing from Behring Sea down the coast, through warmer and warmer climes, to the balm and fragrance and beauty of the tropics. Fill your imagination today with the blessedness of the picture, your hearts with the inspiration of the prospect, and hold on your way toward love's summer-land, hoping, helping, blessing, as you go.

The White Stone

REV. WM. FROST BISHOP, D. D., ST. LOUIS, MO.

Text: "I will give him a white stone."
Rev. 2:17.

Some years ago we found ourselves a guest in the Waverly Hotel, of London, entrusted with a package of jewels not our own. Consulting their safety we repaired to the clerk in the office requesting their deposit in the custody of his strong-box. His method of receipting for the package was new to us. Reaching for a bit of cardboard, a *carte-de-visite* that lay near at hand, he wrote his own name across one end of it and requested us to write our own across the other. This done, he tore the card through the middle, somewhat jaggedly of set purpose, thus severing the two ends. Handing us the remnant that bore his own name, he slipped the other with our own upon it into the folds of the package and deposited it in the office vault. Afterwards we saw him do the like with other guests. One man brought a bag of German money, another a bundle of valuable papers, a lady her opera-glasses, and there were many others who likewise brought their valuables, all receiving a receipt like our own—the torn end of a card with the clerk's name written thereon. When our deposits were redeemed, the test of course was the name on the package answering to the name of the depositor—and whether the two ends of the cardboard would meet and match.

As there is nothing new under the sun, this unique method of receipt would seem to be a survival of an ancient custom in the East, to which allusion is made in the words of our Saviour: "I will give him a white stone; and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. 2:17.)

Two adventurers meet under the shadow of the Egyptian pyramid. They are both poor, and both are pilgrims and strangers in the land of the Nile. In quest of fortune they wander hither and yon, from place to place, till long months have passed, and—discouraged by lack of success—they are about to part, the one to go North, perhaps into Syria, and the other South, towards the source of the Great River. But their hardships and struggles have had the usual effect, cementing a bond of friendship that shall last as long as memory lives, and so, before parting they enter into a covenant agreement. It is to this effect that if either achieves success in after time the other shall be enriched by it in equal measure—"share and share alike."

In token of this mutual agreement they now secure a bit of thin stone—white in color and of soft texture—upon either end of which the name of each friend is cut or etched. Then the stone is broken, each receives the half containing the name of the other. They separate and long years pass—perhaps a score or more. Meanwhile the one man has gone up in the world, now a master of riches, while the other has gone down from bad to worse—sounding "the very bass note of humanity." Very well.

One day a poor tramp enters that earthly paradise, the rich and fertile valley, called in

the Book of Job "the land of Uz," which lay a journey of some days Southwest of the Holy Land. Passing field and vineyard he finds a familiar name upon every native's lip as that of the owner of them all. Soon the very seat of authority, the abode of this man of fortune and fame is pointed out to him. He remembers the friend of long ago, whom he first encountered under the shadow of Egypt's pyramid, for the names of the two men are identical. Can the man be the same? He will find out.

Approaching the home of ostentatious wealth he is warned off by both dogs and servants, but persisting in his efforts he finally stands in the great man's presence. Ashamed of his rags and lowering the small bundle from his shoulder that carries all his earthly belongings, he yet claims hospitality on the ground of former acquaintance—nay, of covenant relationship—with the prince of Uz. The proud answer is: "Hence and away, vagrant! It is a fraud, for I trace no semblance between thee and the man of long ago. I know thee not."

But, hold. The end is not yet. Our poor tramp, with trembling hand, searches in his bosom for the "white stone, with the name written thereon," for amid all vicissitudes he has clung to this token. He produces it and begs that the token be put to the test. The Prince of Uz retires in quest of the answering token, if answering it be and at length returns to make the test. After so long a separation, the lapse of many years, the two ends of the stone, once broken, are brought together. And they meet and match. All is now changed. Prince and pauper instantly become one. The man of purple and fine linen falls with tender tears upon the neck of the man of misfortune and rags. The bath is made ready, the robe brought out, with a ring for the finger and sandals for the feet, while the servants are bidden to kill for the banquet the fatted calf and to kindle upon the hill-tops the signal bon-fires, in token of welcome to one who came as a stranger, but was in very fact a friend and who by the terms of the covenant can nevermore depart. "Share and share alike."

The white stone of Revelation is then in the first place the sign of a covenant relation. Somehow we have lost sight of the meaning of this phrase. Once at the Hague, in Holland, while sight-seeing we were plundered of our goods at the hotel. Making the discovery upon our return to the hostelry we complained to the landlord but he took no heed. He rather scorned the mild insinuation of his responsibility with a wave of his jeweled hand. We sought and found the representative of our American flag, stationed at that point, showed him our passports for identification and asked his help. He at once sent an official to the haughty and intractable landlord saying, "An American subject complains that he has been robbed under your roof. Institute an investigation immediately or else your license as a tavern-keeper will be revoked." Ahem! How good that American flag looked to our anxious eyes in that hour as its silken folds rippled to the breeze before the consul's door. We knew,

of course, before that hour that the flag was over our head, but this was the first time that it had come near our heart—since the surrender at Appomattox. Such is the energy and force of a "covenant relation." The sluggish landlord bestirred himself and we recovered our goods.

I. In the light of this metaphor of the white stone let us answer the question. In what does religion consist—what is its essence?

1. Some answer that it consists in feeling. But feeling is too variable. Like the mercury of the thermometer, it changes with well nigh every hour. Three times Saint Paul describes his conversation, but in all there is never a syllable about feeling. We were once foolish enough to ask a dying man if he was happy. "No," said he, "I'm too weak to be happy." Feeling may be an expression of religion but it is not its essence any more than an effect is a cause. The sentiment of the revival hymn is correct. "I dare not trust the sweetest frame."

2. Others tell us religion consists in knowledge, dogmatism, in a creed. But we all know true, though unlettered, followers of Christ, that could not state a single article of the faith—much less defend it. Men may love flowers but know nothing of botany; or music, but know nothing of its science; or the stars, but be ignorant of astronomy. Religion is for all, but philosophy and science for the few. There is "a shadow"—that of death—"which keeps the key of all the creeds." But, lettered or unlettered, no man can afford to wait for this. We grant, of course, that a man must "hear" in order to "believe" the Gospel. Our only contention is that theological knowledge is not the measure or essence of piety, as many have taught. That without which the feeblest intellect cannot live, and dare not die, cannot lie in a form of knowledge the capacity for which is confined to a limited class of minds.

3. Others answer that religion is morality. But morality is a matter of manners, while religion is an attitude of the soul. Besides, the standards of morality vary at different times and places, being for example one thing at Princeton and another at Paris. Also, while it is true that all saved men are moral, it is not true that all moral men are saved. We meet every day, and marvel at them, too—men of fair and blameless lives, who are strangers to those griefs and joys the believers know—who have no profound convictions of sin or yearnings after reconciliation with God, and to whom the language of devotion is a sealed book.

4. Once more, it is popular today to make religion a matter of "good works," and Saint James appears to give his sanction to this view when he says: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But, we submit, that the word rendered "religion" in this text means ritual—technical and conventional worship—and that the Apostle in his argument for good works contends that charity to the helpless is better than ceremonial observances, and that to "keep

one's self unspotted from the world" is before God better than mere abstinence from things ceremonially unclean. Or else this famous text is brought into flat collision with a plain statement elsewhere that a man may "give all his goods to feed the poor" and yet be "a sounding brass or a tinkling cymbal." Good works are an expression or manifestation of religion, but they do not constitute its essence. They are plants that bloom elsewhere than on the soil of orthodoxy. They flourish on the discredited domain of heresy—nay, in strange luxuriance on the very wastes of heathendom. Such excellencies are virtues, not graces, the instincts of common humanity, not godliness or holiness. Of course, "faith without works is dead," but that is aside from the present argument.

II. The question, then, still recurs. What is religion? In the light of the symbolism of the white stone, we answer, it is a covenant relation with a person, and that person is our Lord and Saviour, Jesus Christ. Religion is love and loyalty to Him. It is a personal relation. It is not believing that Christ died for all, or for me, or for the elect, or any like proposition that saves. It is believing on Christ. The person is the object of faith. It is a faith of reliance. There is a distinction between believing that there is such a Saviour as Jesus Christ, or believing that what He says is true, and believing on Him as a person in a covenant with ourselves in the way of confidence and reliance. All who love and live for Him are religious.

2. In the second place, the white stone is the sign of a peculiar relation, indicated by a "new name." Recurring to the incident in the Waverly Hotel, at London, it is seen that the clerk bore a peculiar relation to each guest, and that in a sense his name in each case was "a new name that no man knew saving he that received it." To us the written name meant a package of jewels, to another it meant German gold, to yet another valuable papers, and to the lady something different from all of these—a pair of opera glasses. So the name "Saviour" is a peculiar name, a new name to each sinner, because no two sinners are alike. Jesus was a different Redeemer to Peter and John, to Mary and Martha, because their two natures were unlike, their sins and temptations different. The Bible says no two stars are alike, for "one star differeth from another star." In like manner no two human beings are alike, in heredity, temperament, environment or aspiration. The Saviour to each of us is a peculiar Saviour, because our life is a new life, so that his name is a new name in each case, signifying a peculiar relation.

The flag of our country bears a peculiar relation to each inhabitant. The man of wealth looks to it to protect his gold, the poor man to protect his labor. The manufacturer looks to it to protect his manufactures, the agriculturist to protect his grain. Not only is each class separated by its peculiar interest from every other class in the community, but each individual is alone in his interest. So that the national flag is in fact a different flag, with a new significance to each inhabitant. So it is with the cross of Christ.

It is, at bottom, and in the heart of hearts, unknown except by its possessor. This is true in all regions of experience, and especially so in religion, the highest of all. You cannot accept Christ precisely in the way your mother did, because you are unlike her, nor in the way John Calvin did, nor Martin Luther, but in your own way—the best you understand. I have a Saviour that nobody else has, and so have you. His is a "new name" to each of us, and all the more precious on that account. It is a secret, personal to each human being. One would like to talk to Him in Heaven about his own peculiar case, so unlike that of any other human being that ever lived.

3. Finally, the White Stone is the sign of a relation that shall one day be made manifest to assembled worlds. Christ is coming again. The day so long delayed shall come at last—the day that all men fear and He too little that dreads it most. It will then be the story over again of the Prince of Uz and the pauper pilgrim, but with diameters celestial and infinite.

The Worship of the Redeemed

REV. J. H. JOWETT, M. A.,
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Text: "They fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah."—Rev. 19:4. (R. V.)

"Amen; Hallelujah." These are not the empty words of an idle song. They are the expressions of dispositions, not of the transient day, but of the endless life. In those two words, if only we look at them right, we may see the two great features of the heavenly life, the life that is lived in the immediate presence of God. "Amen," a note of resignation and submission, not sung with reluctance, but with a glad and eager consent. To all the revelations of God's will the angels send the response, "Amen;" "Hallelujah," the note of praise. The angels obey, but not sullenly, they submit, but cheerily. They love and praise, they serve and sing. God's love shines upon them as the sunlight falls upon our busy birds in spring, and like the birds, they cannot choose but sing. They bow to the Lord's will in "Amen." They sing to the Lord's praise in "Hallelujah." The two together make the unbroken harmony of the eternal song.

Now, need we wait for the great unveiling before we learn the song? This heavenly harmony may be in our lives even while we walk the ways of the earth. To the cry of "Amen," "So be it," "Thy will be done," the angels kneel and lay their crowns at the King's feet. They kneel there, not as monarchs, but as subjects, listening for the King's will, in order that, as deputy kings, they may hasten away to perform it. May we not, even now, adopt the angels' posture and the angels' speech? We are too prone to stand in stiff rebelliousness when we ought to bow in resignation and submission. We keep our crowns upon our brows, as kings and queens whose rights and dignities we jealously guard against infringement, when our truest nobility would

be gained by laying our crowns at the feet of our God. What crowns have we? We have the crown of thought and the crown of will, the power to think and the power to rule, but these powers only attain their highest efficiency and glory when they are constrained into obedience to the all-loving King by whom they were created. We must "bring every thought into captivity to Christ." Our thought must be "Amen" to the Master. "We have the mind of Christ." Our will must be "Amen" to the Master's, "Not my will, but Thine be done." How is it with us? Are we in mutiny? When the angels look upon us do they tremblingly whisper, "A child of rebellion," or do they gratefully proclaim, "A child of obedience?" Is our life a "will not," or does there arise from it a strain "like the sound of a great Amen?"

But to "Amen," the note of submission, the angels join "Hallelujah," the note of gratitude and praise. It is a beautiful companionship. One would be very incomplete without the other. Praise is very comely, it is a most gracious thing. The prophet Isaiah speaks of it as "the garment of praise," a lovely and exquisite robe which both warms and adorns the soul. Many of the loveliest psalms begin with a trumpet blast like the clarion call of a herald, "Praise ye the Lord!" And now this Book of Revelation assures us that praise constitutes one of the great notes of the heavenly life that is lived in the radiant presence of our God.

Why do they sing "Hallelujah" in glory? Why do they wear "the garment of praise" in the city of God? Here is the reason, given to us by the apostle-seer, "Hallelujah, for the Lord God omnipotent reigneth." That is the faith that calls forth the jubilant "Hallelujah." "The Lord God omnipotent reigneth." Cannot we let that faith shape the strains of our pilgrimage through time? I sometimes hear men of little faith and wavering hearts moan in their despondency, "I don't know what things are coming to." They have temporarily lost the vision of their Lord. "I don't know what things are coming to." The angels do, and why? They keep their eyes fixed upon the King who wields the sceptre, and gazing there, they have the assurance which enables them to sing with confident lips, "Hallelujah, for the Lord God omnipotent reigneth." There is much round about us that is stormy and bodeful. There is much in our nation to dishearten and perplex. "The whole creation groaneth and travaileth in pain." Society is tossed in fevers and convulsions. Homes are smitten with sorrow and death. But that is not all. If that were all, the note of Hallelujah would be smothered and choked in the sobs of despair. Lift up your eyes to the hills! "The Lord reigneth." No force in the universe is chaotic or erratic, moving without purpose or aim. Social convulsion is not an accident. Sorrow is not an accident. Pain is not an accident. Death is not an accident. The sceptre is in the hands of the Almighty, and these fearful ministers are working out His bidding. "The Lord God omnipotent reigneth. Hallelujah!" It is out of faith that songs are born; aye, even "songs in the night."

Before the Judge; Talk to Men

W. F. ATKIN, ENGLAND.

"We must all appear before the judgment seat of Christ." 2. Cor. 5:10.

I. The fact. We must appear, etc. Be manifested, be shown up, put in an appearance personally. Not for inquiry, notice, or for search or examination. For judgment, that is for delivery of judgment, or for sentence. This sentence being the public declaration of what the judge thinks about us, and the consequent destiny to which we shall be consigned.

Remember that judgment is not necessarily anger. No judge is an enemy to an innocent man. He is his best friend. He can set the innocent at liberty. "There is therefore no condemnation to them that are in Christ Jesus."

II. Whose judgment seat? Christ's. Then the judgment will be fair but unwavering. It will also be complete—covering all the life. Final, also, for there is no appeal beyond.

The person of the judge decides the form and kind of judgment. Christ's judgment seat. The sentence to be what he thinks of us. Try to imagine a selfish man appearing before him who though rich became poor. A proud man standing before the Lord who humbled himself and made himself of no reparation.

The impure man, Oh! the shame that will burn him up! the impure man in the presence of Jesus. And what can the lazy and heartless man say when made to stand before the eyes that melted with compassion when the shepherdless poor were seen.

This is the test to which we are to be put. How shall we look in the presence of Jesus Christ?

III. The important hour. Which is it? We fix our thoughts often on the wrong day.

That judgment is not the most important of all. This very day, and this hour, is of the greatest importance.

When the criminal, say a murderer, stands for judgment in a court of law, the most serious day to him is that day when in a passion he struck the blow that made him a murderer. If he could only undo that day's work, this judge would be no fear to him.

Your great day is this day. What will you do with this offer of mercy now made? Accept it, and you will not fear the judgment. Reject it, and you will live to look back on your act with horror and shame.

IV. Your plea. There are three possible pleas.

Not guilty. This you may not be prepared to offer.

Extenuating circumstances. You had not a fair chance. You try to blame your mother. Though most likely you gave her more trouble than ever she gave you. Your difficulties were so great. No judge was ever more prepared to give the accused the benefit of the doubt. But he himself has said beforehand, "Since

I have spoken unto them they have no excuse for their sins."

GUILTY. "But thou art my Saviour. I gave my trust to thee long ago. See, here is the sprinkled blood, and the mark of thy cross."

'Tis just the sentence should take place;

'Tis just! but Oh! Thy Son hath died.

"T'ank You! T'ank You! T'ank You!"

REV. JAMES LEARMOUNT, ENGLAND.

Genuine thankfulness is one of the sweetest, richest, and holiest of the Christian graces, and one of the rarest. We take most things as a matter of course. And yet, had we thoughtful minds and grateful hearts, life is full of opportunities calling for thankfulness, opportunities that are not embraced. Almost all nations have recognized the sin of ingratitude and unthankfulness. "Eat the present, and break the dish," says the Arabic proverb. The Spanish say, "Bring up a raven and it will peck out your eyes." "Put a snake in your bosom, and when it is warm it will sting you," says the English proverb, and the poet says:

Blow, blow, thou winter wind:

Thou art not so unkind

As man's ingratitude.

All these are evidence of a great lack of gratitude and proper thankfulness for the mercies that are crowded around us every day.

A little girl one day was delighted at the prospect of visiting an aunt who lived a long way off in a big city. She could scarcely sleep the night before for thinking of all the wonderful things she would see. Next morning, she was pouring all her joy into her uncle's ear, when he quietly asked, "Have you said, 'thank you,' this morning?" "I have nothing to say 'thank you' for," replied the girl. "This dress is old, my hat is old—indeed, I have nothing at all new." The old gentleman was grieved, and said, "But you have been kept in safety; those around you have been kept in safety; you have beautiful weather for your journey; had any of these things been different, you could not have gone on your visit to your aunt." The child was abashed, and said with meekness, "I never thought of that; I'll go and say 'Thank you.'"

Three little words, nine letters' wide;
And yet how much those words betide,
How much of thought or tenderness
This short "I thank you!" may express.

When spoken with a proud disdain,
'Twill chill the heart like frozen rain;
Or when indifference marks its tone,
Turns love's sweet impulse into stone.

Be not afraid, my little one,
As times goes on beneath the sun,
While marching in life's motley ranks,
For all our blessings to "give thanks."

To thank your God for life so fair,
For tender mercies great and rare,
For health and strength, for home and friends,
And loving care that never ends.

Then thank the ones, whoe'er they be,
That do a kindness unto thee,
'Twill cost you little, pain you less,
This sweet "I thank you!" to express.

A missionary named Sanford Cobb heard a little boy say that he knew he had a great deal to thank God for, but, somehow, he did not feel thankful. The missionary said, "Do you ever tell God that you know you have many mercies?" "Yes, sometimes," said the boy. "Do you ever tell him so aloud, so that you hear yourself talking to God?" "Why, no," the little fellow said, "I never did thank God aloud." "Try it," said Mr. Cobb, "and keep on trying." The boy acted upon his advice. He thanked God aloud for all his gifts, and he grew so happy that afterward he loved to thank God, because he really came to have a grateful heart. You try it. Since I heard that story I have tried it, and it has helped me. I find that it helps me to remember God's mercies; and speaking to God as I would to you, helps to concentrate one's thoughts.

What a lot of things we have to thank God for. I have nearly three thousand books. Most of them have been bought separately at different times. Every one has been a joy, and most of them have afforded me hours of gladness; but looking at them now, I do not know—although I have appreciated them—that I ever really thanked God for them. I have numerous other things that are a continual source of interest and blessing, and I find that by thanking God for the things I enjoy as they come to me, that these things become increasingly precious to me. Now when I read a really good and inspiring book I thank God for every suggestive, helpful thought. And, do you know, my reading is becoming just like a sacrament to me. Try it, boys and girls.

A minister tells a story about his baby boy who was only two years old. One day he had to wait until the family and friends had finished their dinner, then they put him in his high-chair, and put his food before him, but before beginning to eat, he laid his little hands on his face, and raising his face towards the sky, he said, "T'ank you! t'ank you! t'ank you!" Dear little fellow.

When the great cotton famine was raging in Lancashire some years ago, the mills were idle for months, and there was awful distress among the people. But one day there came the first load of cotton, which meant the opportunity to earn their daily bread was returning again. The people met the wagon and formed a triumphant procession in front of it. Oh, how glad the people were; they hugged the bales of cotton, and seemed almost frenzied with joy. Then, as though moved by a common impulse, they broke into singing, "Praise God, From Whom All Blessings Flow." That was grand! Cultivate that feeling about every blessing and comfort you enjoy. Do not nurse and count the disagreeable things. Thus there will grow up in your hearts a constant doxology of praise and a benediction of peace.

SUGGESTIONS FOR TIMELY SERMONS. LESSONS FROM NOVEMBER.

November is called by the Jews "Chisleu" and the present name "November" intimates its position as the ninth month of the old Roman calendar. Our forefathers called it Sleety-Month, Slaughter-Month, and Foggy-Month. The weather generally is a mixture of frost, snow, rain and fog, which makes it one of the most dreary months of the year. As one has written:

"Fifful winds about us sigh,
Withered leaves around us lie,
Emblem of our own decay,
When the soul has passed away."

Natural Fog and Spiritual Fog:

1. White Fog is Obstruction. So is Ignorance. Eph. 4:18.
2. Black Fog is Unhealthy. So is Unbelief. 2 Cor. 4:4.
3. Day Fog is Gloomy. So is Uncertainty. 2 Cor. 3:14; 1 Cor. 13:12.
4. Night Fog is Dangerous. So is Carelessness. John 12:35, 36.
5. Thick Fog is Blinding. So is Prejudice. John 1:46; 7:41.
6. Heavy Fog is Depressing. So is Fear. Heb. 2:15.
7. Lifted Fog is Blessing. So are Light and Hope. Eph. 5:8; 1 Thess. 5:8.

The Fogs of Sin (says Mr. Luff) are like Fogs of Winter, Darkening, Destroying, Defiling, Distressing. They hide the beams of the Sun of Righteousness, and Blot out all the stars of promise; they Choke the breath of prayer, and Depress souls to the verge of spiritual suicide. So Defiling are they that only the Blood of Jesus can restore whiteness, and so Destructive that thousands of souls are forever lost in the darkness.

November is nature's wet blanket—anticipation of winter, more gloomy than winter itself. The shadow of death hovering over the year. Emblem of the approach of death. Nature at rest, and the most dismal month of the year.

November is a month in which all down the ages many notable historical events have occurred, but perhaps the best remembered is one which took place over two hundred years ago, called the "Gunpowder Plot." It was a plot formed to destroy the king and young prince, and blow up Parliament. But this awful design was mercifully frustrated by a letter sent to Lord Montague. It was read, believed, and acted upon at once, and it saved them. In some respects this letter was like the Bible—God's letter to us. It was a letter of warning, a letter of love, a letter which told them of a way of escape. Such is the Word of God to us. It warns, it guides, and to deliverance and safety all who heed its counsel. Rom. 6:23; John 3:16.—Rev. C. Edwards, Winchester, England.

FIVE GREAT THINGS.

1. The greatest thing on earth is the soul of man. Its value is infinitely beyond comparison with everything else. One soul is greater than the universe. Gen. 1:26; Matt. 16:26; Matt. 13:45, 46.
2. The greatest work is the salvation of the soul from sin. Salvation relieves misery and confers more happiness than all the works of all the philanthropists. Psa. 49:3; Heb. 2:3; Matt. 10:28.
3. The greatest evil is sin, issuing from the heart—the source of all suffering and death. Jer. 44:4; Rom. 5:12; 7:24.
4. The gospel is the only remedy for sin and sorrow. Other remedies spurious and ineffectual. Rom. 1:16; 1 Cor. 1:21; Acts 4:12.

5. The church is the only society organized by the Lord to carry this remedy to sinful and suffering humanity. The church as a consolidated body, embodies the wisdom, power and promise of God for nearly all possible moral and spiritual good. Matt. 5:13; Mark 16:15, 16; Eph. 3:10.—Rev. E. P. Marvin.

THANK GOD FOR ALL HIS MERCIES.

"Be careful for nothing."—Phil. 4:6.

This is heaven's receipt for Christian life on earth. Mr. Moody says: "Our little matters are great to God's love, and our great matters are small to his power." God in all things, then all things in God. In these few verses, from the fourth to ninth, we have something to be glad about, something to pray about, something to think about, something to be busy about, and something to talk about. A good Christian is ever praying or praising; he drives a constant trade between earth and heaven.

1. Be patient and wait. "Be careful for nothing."
2. Be prayerful and trust. "In everything by prayer."
3. Be praising and bright. "With thanksgiving."
4. Be peaceful and rest. "And the peace of God."

A sweet little girl met with an accident in the street. She was carried to a doctor; a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, her father asked her if she was ready to let the doctor do what he could to cure her. "No, father, not yet," she replied. "What do you wish us to wait for, my child?" "I want to pray to Jesus first," she answered. She prayed, and then afterwards submitted to the operation with all the patience of a strong woman.—Rev. C. Edwards.

GRACE, IN HEBREWS.

1. Atonement by grace. Heb. 2:9.
2. Access by grace. Heb. 4:16.
3. Anger toward grace. Heb. 10:9.
4. Away from grace. Heb. 12:15.
5. Acceptance by grace. Heb. 12:28.
6. Assurance of grace. Heb. 13:9.
7. Abundance of grace. Heb. 13:25.

—Rev. James Sprunt.

SCRIPTURE PROPORTION.

Proportion is the great balancing power in creation, the great compensating law in Providence, and the great principle of God's dealings in grace; but the special line of blessing is:

1. The Balance of Truth in the Bible. Rom. 5:12, 19, 21. "As" and "So" are the two regulating keys in the Bible. Rom. 5:12; Col. 2:6.
2. The Proportion of Faith for Blessing. Matt. 9:29. "According to your faith"—little faith, little blessing; great faith, great blessing. The gift of faith (1 Cor. 12:9). The measure of faith (Rom. 12:3). The proportion of faith (Rom. 12:6).
3. The Measure of Grace for the Needy. John 15:9. "As the Father hath loved Me, so have I loved you," etc. John 15:9. "As the sufferings of Christ abound in us," etc. 2 Cor. 1:5. "As thy days, so shall thy strength be." Deut. 33:25.
4. The Principle of Reward for the Faithful. Rev. 22:12. Sow sparingly, reap sparingly; sow bountifully, reap bountifully. 2 Cor. 9:6. "Whatsoever a man soweth, that shall he also reap." Gal. 6:7. The end of sowing will be reaping. Gal. 6:9; Psa. 126:6.—Rev. C. Edwards, Winchester, England.

Nervous Dyspepsia And Neurasthenia

Weakness of the Nervous System Often Dependent Upon Long-Continued Indigestion.

Neurasthenia, also known as "nervous exhaustion," "nervous debility," and "nervous prostration," is a disease, which in these modern, strenuous times is becoming more and more prevalent. It is a condition in which there is more or less marked and persistent loss of energy, together with considerable irritability.

Persons who suffer from this trouble are easily excited and irritated; cannot do as much work as formerly, and in attempting any mental effort, quickly become confused, and are unable to concentrate the attention. They also complain of insomnia, nervous indigestion, depression of spirits, and palpitation of the heart.

There is a general muscular weakness; the person cannot walk very far, and tires quickly on attempting physical exertion. There is ringing in the ears; blurring of eyesight; headache and vertigo; specks floating before the eyes, and a general restlessness. The ability to sustain prolonged intellectual effort is interfered with, and the patient imagines he is losing his memory.

Neurasthenics continually watch for new symptoms, unconsciously exaggerate the old ones, attaching undue importance to them. Causeless fear is often suffered from; a dread of some impending danger; extreme pessimism; dark forebodings and hysteria. Sleep is not refreshing, and the person feels much more tired in the morning than at night. Horrible dreams and nightmare are usually complained of.

But by far the most prominent manifesta-

tion of **Neurasthenia** is **Nervous Dyspepsia**. In nearly every case, this disturbance of the stomach dominates the complaint. Cause and effect may be transposed, and dyspepsia may be the result of Neurasthenia, but oftener, indigestion is the original cause of the nervous condition. The nerves are simply "starved" because the stomach does not digest the food properly, and as the nerves are dependent upon the food which the blood absorbs from the stomach for their sustenance, any deprivation thereof is sure to cause nerve weakness.

The use of "nerve tonics" in this condition is a mistake; they merely stimulate, but do not rebuild nerve tissue. Completely digested food is the only true nerve builder and strengthener; and in the treatment of nervous exhaustion, one should first cure the nervous dyspepsia, which is usually the origin of the trouble, by taking **STUART'S DYSPEPSIA TABLETS** in doses of one or two after each meal, or whenever needed, and the long train of nervous symptoms will be cured along with the nervous dyspepsia.

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The custom of affixing bronze inscription tablets commemorating historical events is a rapidly growing one in this country. Besides private individuals the historical and patriotic societies are giving attention to this method of marking in imperishable bronze historical spots with authentic facts of historical happenings. The government itself has lately placed tablets which will fix definitely for future generations the precise spot on which occurred happenings of historical interest. Lately the government ordered erected a bronze tablet on the flag pole now occupying the site of the pole on which flew the flag that inspired Francis Scott Key to write the "Star Spangled Banner." It has also marked in a similar manner the house at Portsmouth, N. H., in which the Treaty of Peace was signed, terminating the war between Japan and Russia.

In these tablets giving historical facts much study is given and careful researches made in order that they may be absolutely correct for in many cases these inscriptions will serve as bronze pages of history and in many cases will fix authoritatively facts that otherwise would be lost or forgotten.

Another phase of this growing custom is the erection of tablets in churches and on monuments, thus placing a brief record of the virtues and achievements of a departed minister or teacher and testifying the love and respect borne them by their friends.

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tion of such a tablet is the making of a design. The lettering should carefully follow accepted types of classical design and should be harmoniously distributed. From this drawing the modeler and artisan produces a model which is of course the counterpart of the intended bronze plate.

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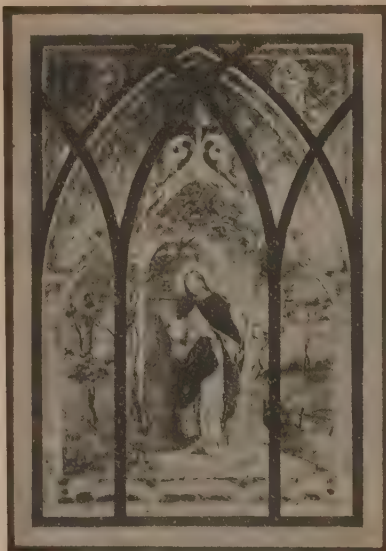
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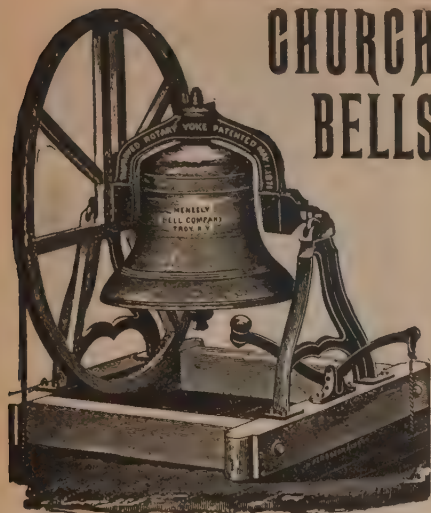
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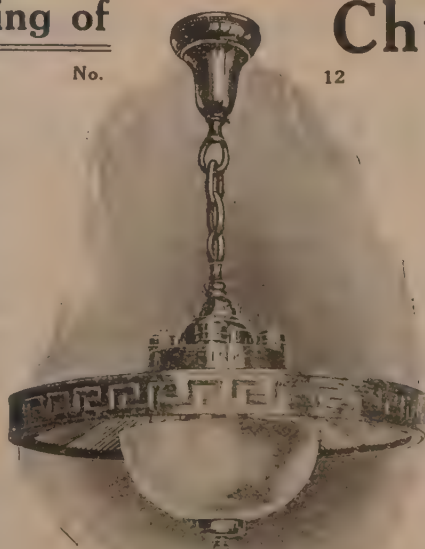
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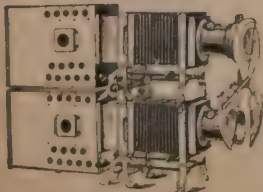


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F. M. Barton, Publisher, Cleveland, O.

A PARALLEL TO JUDGE LINDSEY'S

In the January, 1905, number of Current Anecdotes, page 155, number (206), you give an illustration taken from the life of Thomas Marshall, the eloquent Kentucky statesman. Reading over this old number tonight the illustration of how he made the "Choice of the Wrong" has brought to my mind another incident in his life as told by my grandfather, the late A. D. Sears, D. D., for 25 years pastor of the Baptist Church at Clarksville; Tenn.

Marshall and Sears were both brilliant young lawyers of the blue grass region of Kentucky and great friends. Sears was converted and entered the ministry. One day they met on the streets of Lexington. Already Marshall's fame was abroad in the land. He said to Sears: "A. D. you have made the mistake of your life. You had a brilliant career before you which is lost. I am going up and you are going down."

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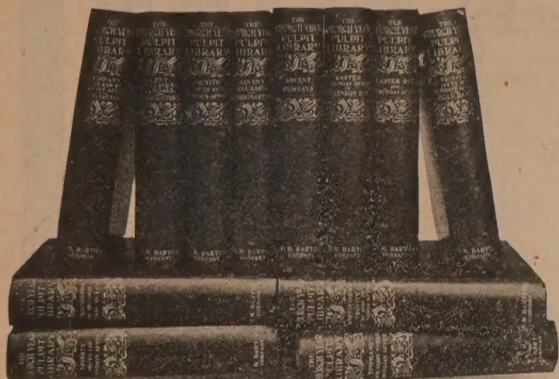
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